



E935



# *Curiosa Sexualis*



BEING

*An Illustrated Treasury*

OF

*Anthropological Studies*

IN THE

*History of Sex*



The web of our life is of a mingled yarn, good and ill together ; our virtues would be proud if our faults whipped them not, and our crimes would despair if they were not cherished by our virtues.

*Shakespeare*

To study love as a phenomenon of life, as a gigantic power which moulds itself in a thousand ways among various races and in various epochs, and as an element of health for the individual and for the generations, has appealed to me as a great and worthy undertaking.

*Mantegazza*



# **URIOSA SEXUALIS**

BEING  
AN ILLUSTRATED TREASURY  
OF  
ANTHROPOLOGICAL STUDIES  
IN THE  
HISTORY OF SEX

BY  
**Prof. Dr. H. S. Gambers**

AUTHOR OF  
**Kamasutra of Vatsayayana ; Ananga Ranga ;  
Essays on Sex ; Ideal Marriage ;  
Cabala of Balzac ; etc. etc.**

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## Foreword

This is perhaps the first book of its kind printed and published in India. Its main object is to arouse the interest of the people for the study of Anthropology.

What is Anthropology? What are its aims and objects? Has it any practical and beneficial bearing on daily life? These questions are most likely to occur to a thinking man whose attention is directed toward this subject and these questions must be answered here.

“Anthropology is the name for all that relates to Man in general, his Vices and Virtues, Loves and Longings, Hates and Failings, Passions and Peculiarities. The field of Anthropology is very wide—one may say without exaggeration—as wide as the world of man is wide—for it concerns and embraces man in all the various branches and ramifications of his life. Its subject and object is at once Humanity. Its study broadens the outlook of Man on Man.”



# TABLES OF CONTENTS

## CHAPTER

- 1 ANCIENT AND MEDIEVAL CONCEPTIONS OF MALE AND FEMALE GENITAL ORGANS; SEX LAWS IN EGYPT, PERSIA, CHALDEA, ASIA; LEONARDO DA VINCI'S CONCEPTION OF COITUS; DEPILATION OF THE PUBES PAGE 1

Ancient conceptions of genital organs; Taboo against dissections; The marvellous mummies of Egyptians; The *Papyrus Ebers*: Egyptian conception of the foetus; *Zend-Avesta* and its too rigid laws of Coition; Biblical notions of sex; Procreative theories of Hippocrates and Plato; Ancient sexual anatomy; Uterus as 'The Gudgeon snout'; Leonardo Da Vinci on Coitus; Depilation of the Pubis in Italy and Greece; Female Genitalia as an emblem of cowardice.

- 2 SIGNS OF VIRGINITY FROM ANTIQUITY TO OUR DAY; RARITY OF HYMEN; RITES OF VIRGINITY; SECRET RECIPES FOR CONTRACTING THE VAGINA; DEFLORATION CEREMONIES AND ORGIES PAGE 8

Is there a sure sign of virginity? Curious method of determining virginity in rural France; The value of Hymen; Disputes of great physicians over the existence of hymen; Dionius' conception of genuine signs of Virginity; Ingenious methods of creating artificial hymen; Recipes for contracting vagina; Different shapes of hymen; Destruction of the hymen in infants by mothers in France, China and West Indies; Odd custom of proclaiming defloration in Morocco and China; Professional devirginizers; Public defloration by priests; The unbelievable custom in Cambodia known as *Tehin Chan*; Rewards for deflowering maidens.

- 3 METHODS OF DETERMINING VIRGINITY; OCULT AND SCIENTIFIC SEX TESTS; VIRGIN WET-NURSES PAGE 19

Queer ancient methods of determining chastity; The breast expedient; The urine analysis; Tests by flowers and chemicals; Contradictory data; virgin wet-nurses; The Bee sign of virginity; Odour of the body as an indication; Pedal deviation by sex act; Texture of flesh and the shape of the nose as indications of virginity.

- 4 SINGULARITIES OF UNUSUAL FEMALE SEX ORGANS; PREGNANCIES WITH HYMEN INTACT; BIRTH VIA THE RECTUM; PRECOCIOUS AND OLD AGE NURSING; RACIAL MUTILATIONS AND OPERATIONS; CHANGE OF SEX IN WOMAN PAGE 24

Pregnancy with intact hymen; Clitoris as custodian of virginity; The Hottentot Apron; Circumcision of females in Abyssinia; Impregnation per anum; Childbirth via the rectum; An eight-year old wet nurse; Suckling at the age of 72; A strange marvel of sexuality; Infibulation and defibulation; Mutilation of Breasts; Sexual metamorphosis.

5 TABOOS AND MYSTERIES OF MENSTRUATION;  
BATHING AND SEXUAL HYGIENE DURING  
MENSES; PRECOCIOUS MENSTRUATION;  
CHILD IMPREGNATION; VICARIOUS MENSTRUATION

PAGE 35

Strange Taboos against menstruating women; Erroneous notions about menstruation; Effect of emotion on menstruation; Bathing during menstruation; Inhibition of menses; Maternity after menopause; Pregnancy in a 70-year old widow; Repeated pregnancies without menstruation; Curious bodily disturbances during menstrual periods; Catamenial flow in a 2-year girl; Menstrual flow through the thumb or the index finger; Menstruation through the ear; Menstruation in a woman of ninety-three; two-year old wives; Pregnancy in a child of eight.

6 THE CELEBRATION OF PUBERTY AMONG THE  
PRIMITIVE PEOPLE; PREMARITAL VIRILITY  
TESTS; CEREMONY OF THE FOREST;  
CURIOUS CEREMONY OF VICTORIAN GIRLS;  
STRANGE EROTIC PRACTICES, ETC. PAGE 50

Eros must visit every boy and girl; Painful results of ignorance and prudery; The celebration of puberty; Queer Erotic rites; The inauguration of the *Kaffir* negresses; Premarital virility tests; The Hardship of a Virility Test; Man-making in Primitive Tribes; The Ceremony of *Jerryale*.

7 THE TWO PARAMOUNT IMPULSES IN MAN;  
THE EMBRACE AND ITS FORMS; SIZE OF THE  
GENITAL ORGANS IN DIFFERENT RACES;  
LAWS OF LOVE; ETC. ETC. PAGE 59

The two paramount impulses in man; Sex a part of Nature; Definition of coitus; Coitus comes naturally; Inter-racial union is not sterile; examples of inter-racial fertility; Various ways of the practice of love; Erotic positions; Love code among Loangos; Coitus in public in Australia.

8 FORMS OF MARRIAGE IN DIFFERENT RACES:  
MONOGAMY; POLYGAMY; POLYANDRY;  
HAREM LIFE PAGE 66

Three principal types of mating; Concubinage; Forms of marriage in different peoples of the world; Polygamy; 3333 wives to one husband; The harems of Mohammedan princes; Circulation of wives among Eskimos; Offering wives to chance guests; Polygamy out of sympathy; Licentiousness of polyandric women.

9 LARGE, SMALL AND UNUSUAL NUMBER OF  
BREASTS; ANCIENT METHODS OF BEAUTIFY-  
ING THE BREASTS; ARABIAN OPERATION FOR  
DIMINUTION; SIX-BREADED WOMAN.

PAGE 73

Curious recipes for remodelling breasts; Primitive methods of Enlarging Breasts; Scientific method of enlarging breasts; Unequal development of the two Mammæ; Polymastia i.e. the presence of more than two breasts in the female body; Polymastia a hereditary trait; Supernumerary breast on thigh.

- 10 SELECTION OF A MATE IN DIFFERENT COUNTRIES AND RACES; TESTING-NIGHTS OF LOVE; THE GAME OF HIDE AND SEEK; POETICAL WEDDING; SACRED INTERCOURSE OF AUSTRALIAN GIRLS; ETC. ETC. PAGE 78**  
 Curious ways of selection of a mate in different countries and races. The testing-nights of love; Romance and poetry in selection; Variety of love combinations; Marital life at eleven; Free offer of daughters; Women as reward for bravery; Love conduct in Australia; Sacred intercourse of Fijian girls; Three kinds of marriage among the Malays; Sale and loan of women and children; Sexual hypocrisy among the Iroquois; Bean-tree as a symbol of friendship.
- 11 LIMITATIONS ON THE CHOICE OF A MATE; ANIMAL AND HUMAN SELECTIVE FACTORS; BLOOD-RELATIONSHIP AND INCEST; MARRIAGE LAWS IN DIFFERENT COUNTRIES AND RACES; ETC. ETC. PAGE 90**  
 Selection of mates in animals; Taboo against marriage between blood-relations; Contrary customs; Marrying mother and daughter together; Intermarriage of brothers and sisters; General dislike for blood relationship; Australian Abhorrence for incest; Intermarriage between uncle and cousin; Inhuman treatment of widows in India and China.
- 12 SIGNS OF, AND QUEER TESTS FOR, PREGNANCY; DURATION OF PREGNANCY; VAGARIES OF PREGNANCY; SEXUAL BOOK-KEEPING IN CHINA PAGE 97**  
 Duval's signs of pregnancy; Views of Stratz on the signs of pregnancy; The 'longings' of pregnancy; Queer cravings of pregnant woman; Queer tests of pregnancy; Unusual cases of the duration of pregnancy; 476-day pregnancy; Sexual Book-Keeping in China.
- 13 EXTRA-ORDINARY PREGNANCIES AND DELIVERIES; TWINS VARYING IN COLOUR; LONG-LASTING PREGNANCIES; VOLUNTARY CONTROL OF SEX OF OFFSPRING; PROCREATIVE RECIPES PAGE 105**  
 Pregnancy outside the womb; Cases of anal delivery; Abortion via the mouth; Curious cases of superfetation; Postmortem delivery; Birth in the grave; Pseudo-pregnancy; Imaginary pregnancy; Egyptian method of sex-determination; Schenk's Theory of Sex-determination; Prenatal influences; The Talmud theory of sex-determination; Influencing sex of offspring.
- 14 BIRTH-MARKS; POWER OF EXPECTANT MOTHER'S IMAGINATION; CURIOUS BIRTHS; ATTEMPTS AT EXPLANATION; DISPOSING OF THE PLACENTA PAGE 119**  
 Variations in the shape and size of Birth-marks; Huges on Maternal Impressions; Saint-Germain's Case; Effect of Imagination on She-Goats; Effect of Paintings on Pregnant Woman; Work of Imagination; The Frog Child; The Caterpillar Naevus; Cazenave on



Birth-marks; The Placenta; Disposal of the Placenta; Burning the Placenta; Eating of the Placenta; Placenta as Galactagogue.

- 15 WAR AND FECUNDITY; MARVELS OF FEMALE FERTILITY; INSTANCES OF TRIPLETS; QUADRUPLETS AND SEXTUPLETS; EXAMPLES OF EXTREME FERTILITY; ETC. ETC. PAGE 134

The Effect of War on Birth-rate; The Effect of Climate on Fecundity; Twins, Triplets and Quadruplets; The Dionne Babies; Cases of Extreme Fertility; Fecundity Celebrated in Rhyme; A Father of Eighty-Seven Children; Birth of Sextuplets; Nun's Fourteen Children.

- 16 ROMANCE AND ORDEALS OF THE MALE ORGANS; PHALLIC WORSHIP; CIRCUMCISION; CASTRATION; ETC. ETC. PAGE 142

Phallic Worship; Amputated Penis as a War Trophy; Circumcision in Australia; Circumcision in Tunis; Dr. Parmananda on Circumcision; Dr. Riza on the Hygienic Value of Circumcision; Decircumcision; Castration among Skopzis; Artificial Sex Glands; Sexual Idiosyncrasies; Injuries from Violent Coitus.

- 17 MAN'S ATTEMPTS TO IMPROVE ON NATURE; AIDS FOR THE EMBRACE; PERVERSIONS OF LOVE; MEMBRAL MUTILATIONS; ETC. ETC. PAGE 151

Contrivances to stimulate erotic pleasure; The 'Ampallang'; Bells of Gold in Phallus; Bisayas' Diabolical Invention; Aphrodisiac drugs and drinks; Mantegazza on Onanism; Self-abuse in Hottentots

- 18 FREAKS OF MALE SEXUALITY; POLYORCHIDISM; HERMAPHRODITES; OTHER CURIOSITIES IN STRUCTURE OF PHALLUS PAGE 157

Size of the phallus and intellect; Double penes; Ossification of Human Penis; Hypospadias and Epispadias; Use of Artificial penis; Unusual number of Testicles; Effects of Testicular Secretion; Variable Effects of Castration; Human Milk in Scrotum.

- 19 SEXUAL CONFUSION; FEMALE BREASTS IN MAN; MALE LACTATION AND SUCKLING OF CHILDREN; MALE MENSTRUATION; ETC. ETC. PAGE 165

Sexual Confusion; Man mistaken for a Woman; A Milch He-goat; Dr. Castelar's Case; A Lactating American Indian; Mammary Development in Youngmen; Cases of Male Lactation; A Menstruating Man; Menses Via Nostrils.

- 20 ANTHROPOLOGICAL STUDY OF COUVADE—A QUEER MALE OBSTETRICAL CUSTOM; ETC. PAGE 174

Male Confinement; The *Couvade*; *Couvade* in Brazil; *Couvade* in South American States; *Couvade* Among the Abipones; *Couvade*

- Among the Amazon Indians ; Couvade in Civilized Countries ; Couvade Among Basques ; Couvade as Symbol of Praternity ; Maurel on Couvade ; Primitive Sacrifice of First-Born ; Symbolic Significance of Couvade ; Couvade as Token of Consanguinity ; Couvade as a sign of Sympathy ; As Expression of Paternal Feelings.
- 21 **EARLY AND BELATED PATERNITY ; NO LIMIT TO POTENCY ; OTHER MIRACLES OF MALE SEXUALITY.** PAGE 188  
The age for Marriage ; Reproductive Capacity in Octogenarians ; Early Paternity ; Sexual Vigour of Macrobites ; Potency of Old Men ; Paternity at 151 ; Amazing Potency ; Effects of Sexual Excess.
- 22 **DEBAUCHERY AND MODESTY IN THE HUMAN RACES** PAGE 196  
Modesty and Morality ; Classification of different races ; Clothing and Modesty ; Modesty in the Loangos ; Modesty in the Japanese ; Clothing Develops Modesty ; Sexual Kindness to Foreigners ; Free Love on the Friendship Islands ; Sexual Orgies of Kaffirs ; Sex Hospitality to Strangers ; Open Coitus in Tahiti ; Tribal Licentiousness ; Punishment for Seduction ; The Festival of Demeter ; Debauchery in Japan.
- 23 **ON CONQUEST AND PURCHASE** PAGE 210  
The Romance in Courtship ; Abduction by Force ; Forms of Abduction ; Erotic Songs of Puris and Mursis ; Price-list of Women ; The Price of a Fijian Woman ; Ostjeke Test for Virginity ; Sexual Liberty of Damara Women ; Phenomenal Fatness of Karague Women ; Girls in Exchange for Cows ; Marriage through Servitude.
- 24 **INTER-RELATIONS OF VITA SEXUALIS AND RELIGIOUS CULTS IN THE ORIENT AND THE OCCIDENT** PAGE 221  
Similarity between Sexual and Religious Emotion ; Religious Orgies ; Inter-relation of Ascetism and Witch-craft ; Amorous Nature of Sect Founders ; Combination of Sexualism and Ascetism ; Religion and Sex in Witch-craft ; Perversions among Religious Ascetics ; Effect of Religion on Society.
- 25 **ADULTERY AND FIDELITY AMONG DIFFERENT RACES AND PEOPLES OF THE WORLD** PAGE 230  
Communal Love in Primitive Tribes ; Free love in Kaffirs ; Adultery among the Arabs ; Variegated Punishment for Adultery ; Sexual Hospitality to Guests ; Premarital Liberty in Assam ; Weak Love Ties among Badagas ; Betrayed Woman's Revenge ; Horrible Torture as Punishment for Adultery ; Capital Punishment for Adultery ; Hazardous Marriage Laws ; Inheritance of Father's Wives ; Easy Divorces ; Jus Primæ Noctis ; King's Right to deflower his Subjects.
- 26 **SEX IN THE WORLD OF MAGIC ; WHITE AND BLACK MAGIC ; THE CABALA ; ALCHEMY, ETC.** PAGE 244  
Sex and Magic ; White and Black Magic ; Forced Copulation by the Incubi ; Sexual Intercourse with a Demon ; Girl Deflowered by Demon ; Love letters to the Demon ; Coition with Devil Unpleasant ;

Sexual Hallucination; Incubus only a Chimera; The Devachan State; Alchemy, Astrology, Spiritualism; The Theory of Spiritualism; Traffic with Ghosts Dangerous.

- 27 WORSHIP OF THE SATAN; CELEBRATION OF THE WITCHES' SABBATH AND BLACK MASS; WITCHES' RIDE; ETC. ETC. PAGE 257

Worship of the Satan; Witches' Sabbath; The Orgies at Black Mass; Prayer to the Satan; Witches' Ride; Witches' Ride only a Mental Deception.

- 28 EROTIC FASCINATION; SEDUCTION OF WOMEN BY SUGGESTION OR HYPNOTISM; ETC. PAGE 262

Rape with the help of Hypnotism; The August Power of Hypnotism; Devirginising in a Public Assembly; Subjugating Women by means of Breath; Hypnotic Fascination of Nuns.

- 29 SEXUAL REJUVENATION BY MEANS OF MAGICAL PERSPIRATION; LENGTHENING OF MAN'S LIFE; MAGIC DRINKS FOR INCREASING SEXUAL VIGOUR; LOVE PHILTRES; ETC. ETC. PAGE 268

The Rejuvenating effect of Virgins' Perspiration; Forty Sunamites of Mdm. Janus; Human Milk for Rejuvenation; Therapeutic Effect of Sunamitism; Sexual Aphrodisiacs; Recipes for Subjugating Women; Enhancing Loveliness; Curious Formulas for Subjugating Women.

- 30 SEX LANGUAGES AND SYMBOLS; THE LANGUAGE OF FLOWERS, STAMPS AND JEWELRY; THE FLOWER-CLOCK FOR RENDEZVOUS OF LOVERS, ETC. ETC. PAGE 276

Special emblems and Symbols of Lovers; The Language of Flowers; Flower-Code of Lovers; The Stamp-Code of Lovers; The Love-Code of Jewelry; Sympathetic Inks.

- 31 DREAMS AND SEXUAL MAGIC; JOYS OF LOVE IN DREAMS; FREUDIAN INTERPRETATION OF DREAMS; THE ART OF CREATING EROTIC DREAMS; ETC. ETC. PAGE 280

Passionate dreams and Sexual appetite; The Universality of dreaming; Interpretation of Dreams; Freud's Analysis; Freudian Cases; Sex Symbolism; Art of Creating Dreams.

- 32 MEDIEVAL LOVE-COURTS; LOVE LAWS AND DICTA OF THE CODEX OF LOVE; ETC. ETC. PAGE 286

The Love-courts of Medieval times; The French Love-courts; Cleonora of Aquitania; Marie de Champagne Love-Courts; The Sixty Female Counsellors of a Love-court; The Twenty-one Love Dicta of Andreas Capellanus; The Codex of Love; Decisions of Love-courts.

- 33 SEXUAL PERVERSIONS IN ANIMALS; HYSTERICAL PREGNANCY IN WOMEN AND ANIMALS; ONANISM IN ANIMALS; ABNORMAL COITION AMONG INSECTS; EXPERIMENTS IN STRANGE COUPLINGS; ETC. ETC. PAGE 291

Fere on Sexual Degeneration in Animals; Hysterical Pregnancy in Women and Animals; Erotic Frenzy at Rutting Time; Infanticide in Birds; Onanism in Animals; Rape Among Insects; Varied Sorts of Sexual Relations; Monstrous Unions Among Animals; Abnormal Coition Among Insects; Animal Pederasty—By Preference; Experiments in Abnormal Couplings; Odour and Inverted Copulation; Tiresome effects of Homosexual Relations; Males Impregnated with Female Odours; Cause of Homosexuality in Insects; Congenital Inversion rare in Animals; The Masochistic Stallion.

- 34 THE HISTORY OF PROSTITUTION IN JAPAN; THE YOSHIWARA, ITS EVOLUTION, EXODUSES AND FINAL SETTLEMENT; ETC. ETC. PAGE 308

History of Yoshiwara, Its Evolution, Exoduses, and Final Settlement—Origin of Prostitution in Japan, not religious—Evolution of Classes of Courtesans and Brothels—Liberation and Re-registration—Present Condition—Introducing Houses—Business Character of the System—Place of Woman in Yoshiwara, Her Sense of Cleanliness and Service—Her Freedom to leave and choose other lines—Humanising toleration towards the profession—Japanese Characteristics and Standard of Morals in general, and their relation with Yoshiwara—Self-contained Existence—Professional Good-will and Co-operation in Yoshiwara—Yoshiwara Festivals, their august conduct, their influence upon the outside world—Government Protection and Control, Medical, Police and Fire—Seven Paradoxes of Yoshiwara—Exclusion of Minors and Students—Women and Children Visitors—Yoshiwara Restaurants; Interesting Statistics, special and general, medical and official.

## A CABINET OF UNUSUAL ILLUSTRATIONS

PAGE 319







## CHAPTER I.

### **Ancient and Medieval Conceptions of Male and Female Genital Organs; Sex Laws in Egypt, Persia, Chaldea and Asia; Leonardo Da Vinci's Conception of Coitus; Depilation of the Pubes . . . .**

It will make an interesting study to know what the ancients thought of the structure and functions of the female genital organs. Superstitions and religious mandates stood in their way to study anatomy as we do now. The church prohibited sternly the dissecting of dead bodies; nay, it was sacrilege even to touch a corpse out of scientific curiosity or otherwise. We read of very fine and delicate surgical instruments of the ancient Hindus but as their science perished in the remote past, it is almost impossible to verify how far surgical practice had advanced in their time. Whatever anatomical knowledge is contained in their books now available, as well as in those of the Egyptians, the Hebrews, the Chinese, the Greeks and the other ancient peoples, is mostly conjectural and in many instances far from the truth. Perhaps they had built up and practised a grand system of medicine. Who can tell? But did they exactly understand how impregnation was caused and what an embryo was? We shall answer this question in the course of this chapter.

Even in physic the ancients relied more on charms, magic incantations and prayers to the deities than on the administration of medicine.

The Egyptians are no doubt famous for embalming and preserving their mummies against the inroads of time. According to Pliny they invented the enema. But still



## *Sex Lore in the Papyri*

their knowledge of the science of anatomy seems to have been no better than that of a present-day butcher.

What we know of the ancient Egyptians—and our present knowledge about them is fairly accurate—was brought to light through precious documents known as \*PAPYRI, which the Archæologists discovered and deciphered.

The most important PAPYRUS, because the most voluminous and best preserved, is PAPYRUS EBERS. This papyrus was minutely studied by DR. PEILLON. It no doubt contains a whole chapter on the diseases of women, but aside from a few symptoms of pregnancy and a short description of its duration, it gives no other useful data. The papyrus also treats of domestic hygiene as well as of certain affections of the skin, but in the most disorderly manner. The unanimous verdict of the Archæologists on this much-talked-of document of the early Egyptians may be summed up in one sentence: "It is always prayers, hocus-pocus, potions of all sorts, sacred plants, sacrifices, etc. which constitute the medical treasury of the Egyptians."

The Egyptians believed that the period of gestation lasts ten months. "During the second month the child resembles the bud of a peach-blossom; during the third month it looks like a cocoon; and in the fifth month the sex can be recognised." If the mother had a craving for acidic things and the embryo shifted to the left side, it was a male, otherwise a female. The soul came to inhabit the child in the eighth month. This was all their knowledge of Gynæcology.

The Chinese did no better. "Vitalising spirits play an important role in Chinese physiology." They believed

\*PAPYRUS was a kind of paper used by the ancient Egyptians. It was prepared by cutting into long strips the central pith of the stems of the plant—paper-rush (*Cyperus papyrus*), laying others across, moistening, pressing, drying, polishing and writing upon it with a reed-pen. Thousands of papyri have been collected in Egypt, including classical Greek texts. Their study is called papyrology.

## *Exorcising the Devil*

that the blood made only five circuits of the body in a day and night.

The Chaldeans and the Persians ascribed disease to the influence of the stars, and began to propitiate the presiding deity of the malignant star rather than to cure. According to Persians, ZOROASTER wrote the Zend-Avesta under the direct influence of ORMUZD, god of good, who vigilantly sets off the evil workings of AHRIMAN. During the menstrual period the woman was regarded as unclean and had to be isolated. If menstruation was abnormally protracted, the demon working it by inhabiting the woman's body had to be driven out by sticks, shoes and blows. A woman in confinement was unclean for 40 days. It was a sin to have coitus with a pregnant woman or with a nursing mother.

The Hebrews, too, were pre-occupied with notions of purity and pollution. They believed in dual seed. When the male and female seeds united, the more ardent parent gave sex to the impregnated offspring. The book of Genesis mentions circumcision, the traumatic fever that sometimes accompanies it, as also the cessation of the menstrual flow in pregnancy. In the 'Leviticus' we find that MOSES was asked by God to announce to the women who were in expectancy that they would be unclean for one week if they bore a male offspring and for two weeks if they brought forth a female child. Three things are insatiable according to the Hebrew Scriptures—Earth, Hell and the mouth of the vulva. This was probably the justification for a longer confinement, under the stigma of impurity, in case of female offspring.

The early Greeks too knew precious little of the science of anatomy, although Hippocrates gives clinical descriptions of menstruation and the principal affections of the uterus, such as metritis, metrorrhagia, etc. Further,

## *Plato's Conception of Human Reproduction*

HIPPOCRATES, PLATO and DEMOCRITUS speak of animalculæ in the semen. ARISTOTLE held that man came into the womb in the shape of a worm. ARISTOTLE is the first to formulate, with the help of his fertile genius, the first laws of Zoology and comparative Anatomy. But the really serious phase of the study of anatomical and gynecological matters begins after Alexander's time, with ASCLEPIADES and ATHE-NAEUS, while GALEN and SORANUS develop the study still further.

GALEN for the first time appears to understand the role of the neck of the uterus. He described it as a sphincter muscle.

Speaking about the procreation of human beings, the philosopher PLATO writes thus:

"In men the organ of generation becoming rebellious and masterful like an animal disobedient to reason, and maddened with the sting of lust, seeks to gain absolute sway: and the same is the case with the so-called womb or matrix of women; the animal within them is pressing for procreating children, and when remaining unfruitful long beyond its proper time, gets discontented through the body, closes up the passages of breath and by obstructing respiration, drives them to extremity, causing all varieties of disease, until at length the desire and love of the man and the woman bringing them together and, as it were, plucking the fruit from the trees, sow in the womb, as in a field, animals unseen by reason of their smallness and without form; these again are separated and matured within; they are then finally brought out into the light, and thus the generation of animals is completed."

It was only in the thirteenth century that King Frederick II, who did not follow the doctrines of the Church and kept a brilliant court, authorised the surgeons to dissect

### *Chauliac's Description of the Womb*

human corpses, and paved the way for a scientific study of human anatomy.

Now, the superstition gave way to the scientific, and the 'animal within the animal' (as Plato described the womb) became the 'gudgeon snout' of MUNDINUS. The name has since been changed to 'tench-snout' which is more appropriately descriptive of the organ. MUNDINUS describes it as a virile member turned about and lying inside the body. While CHAULIAC says, "It is like a penis reversed, or lodged within. Just as the testicles, it has two hollow arms with a sac beneath and a common channel in the middle like the parts of the penis. Its neck is elongate like an arm, with a canal in it. Not only is it about the same length as the male organ, but it has a sheath too, similar to the prepuce. We find two principal cavities corresponding to the number of breasts, but each of these has three divisions, and there is one in the centre, so that according to MUNDINUS there are altogether seven receptacles. The womb is connected with the brain, heart, liver, stomach and is attached to the back. The conduits carrying the milk and the menses link it to the breasts, and that is why GALEN says that HIPPOCRATES refers to the milk as being brother to the menses." As pointed out by CHEREAU, here begins a study of the viscera full of information indicating a remarkable breadth of vision. This is not a solitary instance of the fact that knowledge and truth have marched forward with leaps and bounds when relieved of bondage of the ignorance and superstition of the church. Verily, God is concealed by his so-called prophets and the unbelievers are his true savants.

Let us now take a long long stride to LEONARDO DA VINCI in 15th/16th century who with his keen, penetrating genius, and indefatigable energy in the quest of knowledge, carries his revelation far beyond his time to join our own. A contemporary of the great painter—RABELAIS, he was a

## *Leonardo da Vinci on Coitus*

wonderful artist, a passionate student of physiology and anatomy and a philosophical seeker of knowledge. It is unfortunate that his pre-occupations left him little time for writing a treatise on anatomy as he contemplated, since he had rare talents and opportunities to obtain accurate information. But his incomplete manuscript notes, although they reflect the medieval notions of his time, on the conditions of the womb during pregnancy, on the uterine connections between mother and foetus, on the reproductive functions and embryonic developments, show us the intellect and stamina of this great scientist. He has left us an extremely curious drawing styled *De Coitu*. Says Dr. PEILLON about this drawing "It is a reproduction in line of the old notions concerning procreation of the human species. In the man we see two canals which carry the sperm, necessary for fecundation, from the spinal marrow and brain down to the testicles. We see the canals that lead from the lungs to the penis bringing the breath which, according to GALEN, produced the erection. In the woman we notice a queer-looking womb with two conduits leading away to the breasts in conformity with the Hippocratic theory that after child-birth the menstrual flow transformed into milk for suckling."

*Depilation of the Pubis*—In Italy, Greece and the Asiatic countries, the women as well as the men remove the hair from their pubic region. Going back far into antiquity we find this practice has come down from the ancient Greeks, Romans, Egyptians and the other Asiatic Peoples except the Jews, who, as a sanitary measure, removed the pubic and local hair. In Greece, the hetærae and public prostitutes were the principal women who removed the pubic hair most scrupulously.

## *Female Genitalia as an Emblem of Cowardice*

We cannot conclude this chapter without alluding to the rather ingenious use which, according to HERODOTUS, the

### *Female Genitalia as an Emblem of Cowardice*

great Egyptian King, Sesostris, made of the device of the female genitalia. "He assembled a large army, and marched through the continent, subduing every nation that he fell in with; and wherever he met with any who were valiant and who were very ardent in defence of their liberty, he erected columns in their territory, with inscriptions declaring his own name and country and how he had conquered them by his power; but when he subdued any cities without fighting and easily, he made inscriptions on columns in the same manner, but besides, he engraved on them the secret parts of a woman, wishing to make it known that the conquered people were cowardly."

## CHAPTER II.

### **Signs of Virginity from antiquity to our day ; Rarity of Hymen ; Rites of Virginity ; Secret Recipes for Contracting the Vagina ; Defloration Ceremonies and Orgies . . . . .**

Whether or not there is a sure sign of virginity has always been a disputed question.

Some ancients judged virginity in a curious way. In certain rural parts of France the bride's neck was measured with a piece of thread on the evening of the bridal night. If in the morning the same length of thread did not go round her neck, she had been deflowered on the night. If it did, she was still a virgin or she had been deflorated previously. DEMOCRITUS claimed that he could tell from the change in voice that defloration had been effected. We do not deny that sexual thrill has an effect on the thyroid gland (situated in the neck) and the larynx, but the value of these tests is only relative and comparative. Is there any patent seal of virginity? There is a well-known belief and many celebrated anatomists, FALLOPIO, BARTHOLIN, HEISTER, RUYSCH, BAUHIN, SPIGELIUS, to name only half a dozen only, maintain that the surest sign of virginity is the presence of the membrane called the hymen. This membrane is in the form of a circular or semi-circular disc or ring, with one or more small holes in it in irregular shapes, and is situated in the lower part of the vaginal orifice of virgin girls. It is fibrous, quite thin in children, thicker in marriageable girls and "is no longer to be found intact after a girl has had intercourse with a man." According to *G. Saint-Hilaire* "its presence is a positive proof of

## Rarity of Hymen

virginity." Heister says: "This membrane varies; I have always found it in young girls, but as they grow up, it is little by little destroyed." DE GRAAF states: "It disappears in proportion as girls advance in age."

But there are other anatomists, equally celebrated—among them, PARE, DULAURENS, MAURICEAN, COLOMBO, and HIGHMORE, who claim that the hymenal membrane is only a myth and that its existence is only an unusual occurrence. Thus writes PARE: "I looked for it in several girls who had died at the Hotel-Dieu in Paris. These girls were three, four, five and up to twelve years of age, yet never did I observe a hymen. There was only one exception, that of a girl seventeen years old who was engaged to be married. The mother knowing that her daughter had something the matter with her which might prevent her from becoming a mother in turn, asked me for an examination. I found a sinewy membrane about as thick as a light parchment extended in back of the labia minora, immediately behind the conduit through which women urinate, and having a small opening through which her menses could pass." And when PARE consulted ALEXIS, the queen's private physician, he replied that the membrane was seldom present. And COLOMBO states: "The hymen exists in rare instances only, but when present, it hinders the entry of the man's penis." MAURICEAN affirms Pare's opinion and with Dulaurens admits that "the hymen does not exist and where it is found in a few women, it certainly is against nature's design, *since it is not even encountered in the fetus.*" He declares that there is scarcely any sure way of determining whether a woman is a virgin; for "the path and trace of the man's member are often as difficult to recognise in the woman, as the way of an eagle in the air, of a serpent upon a rock, of a ship on the sea. Such is the way of an adulterous woman."



## *A Common Trick of Procuresses*

MALFADDEN holds that "the presence or absence of the hymenal membrane signifies nothing." He declares to have seen very young and innocent girls with no hymen at all, and mothers in whom the hymen was still present.

DIONUIS, when called upon to discuss the signs of virginity, expressed himself as follows: "I do not mean to deny that there are marks of maidenhood, that the first copulation often causes pain to the one sex and to the other, that a few drops of blood may be shed, that virgins may experience difficulties the first time they have intercourse. But I do not think that these things come about, as some persons claim, because of the rupture of an imaginary membrane, there being much more ground for believing that they result from the effort the penis makes to enter by forcing the myrtiform caruncles and by tearing and dividing the small connections which keep the latter joined together and make the passage very narrow. These constitute the genuine mark of virginity. However, it does not always happen that a virgin will present these feeble evidences of her virtue, for there are many whom nature has spared the little difficulties by arranging the caruncles in such a way that the penis may enter without great effort. and this despite the girl having been altogether chaste. Therefore one must not be too hasty in deciding about a girl's honour, especially since neither narrowness of the vagina, nor bloodstained linen may be taken as proof of defloration."

In this connection one must have heard or read of the tricks of certain "malicious procuresses and other shameless women who are in the habit of passing off girls as virgins, after treating them with astringent injections, then inserting a sponge soaked with the blood of some animal (frequently the blood of the rabbit because it clots more slowly than other blood) or a little bladder filled with

## *Pedal Deviation by Sex Act*

"In marriage the sexual union brings about spreading of the feet in the woman, the extremities being at unequal distances from the body's axis. The one which moves farther away from the mid-line is the foot on the husband's side, when the woman is supine. This sign is very valuable for recognizing the couple's position during the sex act, and might be utilized in forensic medicine.

"As a general rule, the woman's right foot shows the greater deviation, because the man places himself at her right side. If it happens to be the left foot—and this is uncommon—the husband is in all probability left-handed."

Unfortunately, a number of causes arise in early and later life which disturb pedal parallelism and often destroy it altogether, so that it would be unwise to depend on this sign of virginity.

The second outward sign of virginity as indicated by DR. CHAVERNAC is this:

"There is a physiological correlation between the skin functions and those of the reproductive organs. A young virgin's cheeks, lips and chin show a delicate growth of hair, an imperceptible down (sometimes heavier and more noticeable), varying with the nature of skin formation.

Unfortunately there are certain skins which inhibit the growth of the down altogether and there are others which maintain this growth in married women. Therefore, this outward sign of virginity is also unreliable.

What advice can, therefore, be given to those who are candidates for marriage?

"Should your fiancée walk with her toes pointing outwards, and should her face appear devoid of down, beware! Don't condemn her irrevocably; just learn all you can about her. You will find that to be a useful precaution."

## CHAPTER IV.

### **Singularities of Unusual Female Sex Organs ; Pregnancies with hymen intact ; Birth via the Rectum ; Precocious and Old Age Nursing ; Racial Mutilations and Operations ; Change of Sex in Woman . . . .**

Pregnancy with the hymen intact is not only not impossible, but several instances of it have already been reported in medical literature.

FODERE, in the *Traite De Medecine Legale* publishes a curious information that a goldsmith of Pont de Change, Paris, on finding it impossible to consummate marriage successfully with his bride, presented a request for the annulment of the marriage on that ground. The wife gave evidence of being pregnant, despite her constitutional difficulty. An examination was made by several skilful surgeons who found "a tough, callous membrane situated in front of the neck of the womb (the vagina was then taken for the neck of the womb) and pierced with a few small holes." A successful incision was made; the husband gave up the idea of seeking a divorce, and six months later they got a bonny boy.

NYSTEN describes a case of an ovarian pregnancy in a girl of thirteen who had never menstruated, the hymenal membrane being present and the vagina being too narrow to admit the little finger. To crown all this, the genital organs, external and internal, as well as the pelvis and breasts were extremely infantile, though the clitoris was well developed.

DR. MARX cites seven cases, three of his own observation, and four observed by other reliable doctors. In

### *Description of Tchin-Chan*

who give poor girls money for the *Tchin-Chan*, and that is looked upon as a good deed. In a given year a priest may take care of only one girl, and if he wished to accept more, it would not be permitted. On the appointed night the musicians are summoned, a great feast is prepared, and all the relatives and neighbours assemble. Outside the door they attach a flag on which are painted figures of men and animals, numbering ten, or sometimes just three or four. That appears to be an old custom. After seven days, they go in the evening to meet the priest, taking along a sedan-chair, a parasol, drums and music, and the priest is carried back to the house. Two canopies are set up with fabrics of various colours. The girl is made to sit beneath one, and the priest beneath the other. The latter's words cannot be heard because of the sound of drums and music.

"There are no restrictions that night against a native onlooker, but since a chinese is not allowed to attend the actual ceremony, I do not know how it was. When day is about to dawn, the priest is led away with the chair, parasol, drums and music. The parents still have to make him presents of cloth and other articles of the same sort in order to redeem the daughter's person. Otherwise she would remain in his possession and would not be free to marry another man. Before the ceremony, the father and mother sleep in the same room with the daughter, but afterwards they sleep in a separate chamber. They have no more rights over her, and she is entirely emancipated.

"On the night of the *Tchin-Chan* there are often more than ten houses in the town where the same ceremony is being performed simultaneously. Buddhist priests and *Tao-sees* who are being escorted away will meet in the street, and on all sides will be heard the sound of drums and music."

## ***Professional Devirginisers***

Among the native inhabitants of the Philippines, there used to be "public officials who were very well paid for destroying the virginity of maidens, because the hymen was regarded as an abstacle to the husband's pleasure." A similar practice was current among the New Caledonians. The explorer MONCELON found that virginity is little prized by these people. He gives the following note in his diary: "I have had proof of the very curious fact that when a husband cannot or will not deflower his bride, he hires a certain individual to attend to it in his place. There is a regular, professional group of such devirginisers."

On certain sea-coasts, the natives, having more frequent contact with the outsiders, would requisition their services for "the unclean act of defloration."

In bygone days, a similar practice prevailed in certain parts of Southern India. Here is a note about the people of Calicut:

"The King of Calicut, at the southern tip of Malabar, used to give his high priest a reward of 500 crowns for deflowering his wives in the name of godhood. Other classes of the population resorted to a special idol, a Priapus or Lingam. Later on it seems the natives often misunderstood the idea behind the custom, believing that the groom did not have the right to effect the defloration. They regarded it merely as a matter of honour, and thus it came about that brides would give themselves first to the wedding-guests, (the way they did among the Nasomonians of Africa and in the islands of the barbarians), but always granting preference to the older men."

These examples could easily be extended to any length, but it is apparent from those already given that in many parts of the world the same value is not attached to the hymen as is attached to it in some countries.

## *Punishment of Non-Virgins*

Among the ancient Jews when a young woman just married was found not to have shed blood on the wedding night, the elders brought out the damsel to the door of her father's house and the men of her city stoned her to death.

"In China, on the day the first intercourse takes place, the mother-in-law supplies the wife with a strip of white silk which must be returned a few hours later spotted with blood. The mother-in-law shows the eagerly-awaited token of virginity to the whole family and the parents exchange mutual congratulations. But if the bride is not a virgin, difficulties arise. Money or suicide settles the affair."

Among many moslem peoples, the stained bed-sheet of the new bride is shown to the friends and relatives. The Arabs, the Copts and the Egyptians, however, do not destroy the hymen by the sex act, but a matron especially appointed for the purpose perforates the hymen with the finger early in the morning.

"In Paris they used to keep lamps burning even in broad daylight, and the bride would receive visitors while lying on a bed of state. The last detail was probably connected with an ancient custom, very common, at least in England. They wanted to have it believed that the consummation of the marriage had been so thoroughgoing that the new wife's health had been quite altered in consequence, and by way of proof she remained in bed until the fourth day. Under a slightly more decent form, we find the same idea behind the more or less sincere exhibitions of bed-clothes which formerly took place in the kingdom of Naples on the morning after the wedding, and which are current to this day among the Berbers."

This world is a strange place and truth is often stranger than fiction. Whereas in some part of this strange world women are put to death just for not being in possession

## *Tchin-Chan—The Strangest Custom in the World*

of hymen on the bridal night, in other parts, husbands themselves engage the services of an outsider to remove the hymen of the mature virgin or newly-wed girl. Here are a few typical examples :

According to a description of the kingdom of Cambodia written by a Chinese official (and translated into French by *Abel Remusat*) at the end of the 13th century, the people of this country used to hire the services of a Buddhist priest to destroy the virginity of young girls before they married. This function, known as *Tchin-Chan* (adjustment of postures) was performed in great solemnity and eclat, and no one seemed to be shocked at it. We reproduce in original the description of this ceremony as submitted by the author :

“Every year, at the period corresponding to the fourth moon in China, the local official issues an announcement of the day selected for the *Tchin-Chan*, and parents of marriageable daughters are bidden to come in advance and declare their intentions. The official gives them a tall candle of which there is a mark, and the portion of the night which elapses until the candle-flame has burned down to this mark is the time allotted for the *Tchin-Chan*. A month, two weeks, ten days, before the date, the mother and father choose a priest of *Fo*, or a *Tao-see* depending upon which monastery happens to be situated in the district where they live. There are some of these priests who are called upon by preference on such occasions. The rich people usually get first choice, and the poor have no choice at all. In such instances a wealthy household will make presents of wine, rice, fabrics, silver vases and other things which may come to a value of 200 or 300 ounces of silver (1,500 to 2,400 francs). Difficulty in obtaining the necessary gifts for the priests is the reason why poor girls sometimes have to wait several years. There are persons

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who give poor girls money for the *Tchin-Chan*, and that is looked upon as a good deed. In a given year a priest may take care of only one girl, and if he wished to accept more, it would not be permitted. On the appointed night the musicians are summoned, a great feast is prepared, and all the relatives and neighbours assemble. Outside the door they attach a flag on which are painted figures of men and animals, numbering ten, or sometimes just three or four. That appears to be an old custom. After seven days, they go in the evening to meet the priest, taking along a sedan-chair, a parasol, drums and music, and the priest is carried back to the house. Two canopies are set up with fabrics of various colours. The girl is made to sit beneath one, and the priest beneath the other. The latter's words cannot be heard because of the sound of drums and music.

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### CHAPTER III.

#### **Methods of Determining Virginity ; Occult and Scientific Sex Tests ; Virgin Wet-Nurses . . . . .**

The Bishop of Lincoln, when touring in his diocese in 1251, had the breasts of the nuns squeezed to ascertain that they had preserved their virginity. Similarly, L. Lallane mentions in *Curiosities des traditions* that, "In 1883, a new-born baby was drawn out of water-trough where it had been drowned. To arrive at the true facts in the case, all the girls of the town were assembled and their breasts laid bare. The guilty girl was thus detected and burned alive."

CODRONCHI maintains that the urine of a virgin is clearer than that of a married woman.

A. MAGNUS holds that "virgins jet their urine higher and farther than those who have been deflowered and brought forth children, because the vulva of the former is closed." There is a lot of truth in this statement.

RIOLAN remarks that the pubic hair of virgins hangs down straight and soft and is not crisp and curly like that of the women who have had intercourse.

DEVAUX says that "in deflowered girls, the voice becomes stronger, the wings of the nose become limp and soft, and the breasts swell."

ZACCHIAS declares that in virgins the flesh is firmer, and more resilient, and the face more highly coloured."

SCOTUS claims that in "the girl who still has her maidenhood, the tip of the nose cartilage is undivided, otherwise there is a cleavage."

## *Tests of Virginity*

SEVERIN PINEAU holds that "a thread extended from the tip of the nose to the end of the sagittal suture, at the place where this joins the lambdoid, will be long enough to encircle the neck, if the woman is a virgin."

MUSITANO of Naples gives the following direction to ascertain the presence of virginity, "Take a thread folded double, encircle the neck, mark the point which indicates the measure, and make a knot. After this open out the second loop of the thread so as to make one circle; if the head does not pass through, the woman is virgin."

"Among the Romans, when a girl was to be married, her nurse would measure the circumference of her neck with a string in the presence of representatives of both families. The day after the wedding, in the presence of the same persons, she would slip the same string about the brides' neck, and if it was found too short, she would exclaim with joy, "My daughter has become a woman."

FORESTIER has laid down that if a virgin breathes the odour of '*patience*' plant thrown on to live coals, "she will urinate involuntarily." In contrast with this, tradition has it that she "will not pass water" after swallowing or inhaling powdered jet, or aloewood or amber or electrum (an alloy of silver and gold)." According to ALBERTUS MAGNUS the powder of the blossom of the yellow lily will make a deflowered woman urinate at once.

The above signs and tests may or may not be worth much and they may or may not stand examination. Constriction of the vagina in a woman who has not had contact with a man, is, in the last analysis, the best basis for the experts, but here also there are sceptics who hold that there are women with narrow parts who bleed not only when deflowered but also during the first five or six times they have coitus. FIDELIS adds that such women will

bleed when they have intercourse after a very long abstinence. And what of the professional 'virgins'?

If the shedding of blood at first intercourse is not an absolutely sure sign of virginity, the presence of milk in the breasts of a girl is also not an absolutely sure sign of the loss of virginity. NICOLAS VINETTE supports this view by mentioning that even virgins may have milk in their breasts, and he quotes HIPPOCRATES to strengthen his point. "When the blood of the menses ceases to flow in a girl, it rises to the mammæ and is converted into milk." THEOPHILE BONNET quotes several instances of virgin girls and—what is so very remarkable—robust men—of Syria, Mozambique and the Kaffir country in East Africa—who could suckle children with milk from their breasts. It is well-known that some old women who ceased child-rearing long ago get milk in their mammae when entrusted with an unfortunate orphan babe. Here is a typical example of a virgin wet-nurse quoted by THEOPHILE BONNET in support of his argument:

"In 1670, Madame La Perere was obliged to take ship at St. Kitts (British West Indies) and sail for France, in order to escape the horrors of a war which had broken out between the French and English on the island. She took with her a negress about 16 or 18 years of age. The woman herself had a two-month old daughter who was being breast-fed. When the boat made its hasty departure, Madame La Perere noticed that the child's wet-nurse had remained on land, and so she had to feed the child with a soup made of biscuits, sugar and water. The infant was unhappy on this diet, and its cries disturbed the whole crew, especially at night. Consequently the mother was advised to let the baby enjoy the breast of her young black slave-girl. The child had sucked no more than two days when sufficient milk developed in the

## *The Bee Sign of Virginity*

negress' breasts to nourish the infant. The following March, Madame La Perere returned to St. Kitts with her daughter now thirteen months old, the child having continued to thrive on the breast-feedings of the *virgin* negress."

In the time of VIRGIL, importance was attached to yet another sign of virginity. It was claimed that "even the fiercest bee would not molest a young virgin whereas any bee would fiercely attack a recently deflowered woman. VIRGIL, in the fourth book of his GEORGICS, illustrates this highly improbable sign of virginity.

ZACCHIAS believed that a woman after coitus retains a peculiar odour which can easily be recognised by one who has once become familiar with this odour.

ARISTOTLE advanced the theory that a woman retained a musky scent after coitus and it is no doubt this smell which "attracts or excites the bees, and, at any rate, drives them to fly at a woman who has just had contact with a man." In our opinion, the theory is too ingenious. But, then, who know?

The question has always been asked if there is an outward sign of virginity. According to DR. FELIX CHAVERNAC there are two of them:

The first one is "the disappearance of parallelism of the feet *i. e.* the deflection of the toes from the body's axis." According to DR. CHAVERNAC:

"Once the sacrifice of virginity is made, it finds immediate expression outwardly in the form of very pronounced deviation of the toes of the feet, in other words, by rapid disappearance of the normal pedal parallelism."

This is indeed an ingenious observation and agrees with the observation of some of the ancient sexologists of India.

In support of his theory, DR. CHAVERNAC advances the following reason:

## *Pedal Deviation by Sex Act*

"In marriage the sexual union brings about spreading of the feet in the woman, the extremities being at unequal distances from the body's axis. The one which moves farther away from the mid-line is the foot on the husband's side, when the woman is supine. This sign is very valuable for recognizing the couple's position during the sex act, and might be utilized in forensic medicine.

"As a general rule, the woman's right foot shows the greater deviation, because the man places himself at her right side. If it happens to be the left foot—and this is uncommon—the husband is in all probability left-handed."

Unfortunately, a number of causes arise in early and later life which disturb pedal parallelism and often destroy it altogether, so that it would be unwise to depend on this sign of virginity.

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Unfortunately there are certain skins which inhibit the growth of the down altogether and there are others which maintain this growth in married women. Therefore, this outward sign of virginity is also unreliable.

What advice can, therefore, be given to those who are candidates for marriage?

"Should your fiancée walk with her toes pointing outwards, and should her face appear devoid of down, beware! Don't condemn her irrevocably; just learn all you can about her. You will find that to be a useful precaution."

## CHAPTER IV.

### **Singularities of Unusual Female Sex Organs ; Pregnancies with hymen intact ; Birth via the Rectum ; Precocious and Old Age Nursing ; Racial Mutilations and Operations ; Change of Sex in Woman . . . .**

Pregnancy with the hymen intact is not only not impossible, but several instances of it have already been reported in medical literature.

FODERE, in the *Traite De Medecine Legale* publishes a curious information that a goldsmith of Pont de Change, Paris, on finding it impossible to consummate marriage successfully with his bride, presented a request for the annulment of the marriage on that ground. The wife gave evidence of being pregnant, despite her constitutional difficulty. An examination was made by several skilful surgeons who found "a tough, callous membrane situated in front of the neck of the womb (the vagina was then taken for the neck of the womb) and pierced with a few small holes." A successful incision was made; the husband gave up the idea of seeking a divorce, and six months later they got a bonny boy.

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DR. MARX cites seven cases, three of his own observation, and four observed by other reliable doctors. In

### *Pregnancy with Hymen Intact*

all these instances, the membrane persisted after several years of marriage, in five even after childbirths. MARTINELLI, BAUDELOCQUE, TAYLOR and PARENT-DUCHATELET quote several instances of prostitutes and other women in whom the membrane remained intact after 7, 10, 12, 16 and even 20 years of copulative life.

BUDIN says that during a three-month period at the obstetrical clinic he found 13 intact hymens in 75 women who gave birth to their first child. DESTAREL published, in 1890, 47 cases of unbroken hymens in pregnant women. STALTZ of Strasburg cites a case whose hymen gave way only in the second confinement.

It may be asked how fecundation took place. Dr. MARX says: "firstly, in cases, where the hymen persists even after fecundation, it could have been effected in two ways—either by passage of seminal fluid through the orifice of the hymen during vestibular coitus, or by actual penetration of the penis into the vaginal canal without rupturing the unusually elastic membrane; secondly, that during pregnancy, and even during childbirth, certain hymens, because of their elasticity, may permit distension, only to return subsequently to their previous, normal condition." As to pregnancies occurring in the first manner, *Brill* reports that "such cases were by no means uncommon among the peasantry of little Russia, where the barbarous practice prevailed of adolescent boys and girls sleeping together. In these circumstances, sexual intercourse took place, but, from fear of consequences, it was often incomplete. Hence, in occasional cases, there resulted pregnancy in a young girl (with intact hymen.)"

In coitus, hymens with wide openings, or, slack and extensible low borders may remain undestroyed, while the ones with small perforations and inelastic constructions are likely to be broken.



## *Clitoris as Custodian of Virginity*

Dr. OLENINE, of Tambov, Russia, found a double hymenal obstruction, one behind the other, in a young, healthy peasant woman, and restored her to normal sex life by operating upon the two obstructions. Double hymens are rarely met with.

The clitoris in the woman presents no less abnormalities than does the hymen.

COLOMBO, JACOBS, BETHERAND, FOURNIER and others have reported numerous cases of overdeveloped clitoris from their observations in various lands. While it is true that masturbation in females is responsible for enlargement of the clitoris to a certain extent, an abnormal development of this organ is purely congenital and is characteristic of certain races. Thus HYRTL relates that "in certain African races, the congenital enlargement of the clitoris is so enormous, that the organ made fast to the perineum with rings, serves for the protection of virginity." Other travellers have reported the existence of over-developed clitoris in many parts of the Orient. JACOBS and BERTHRAND cite examples of abnormally large clitorides in Balinese and Arabian women.

Fournier has reported the case of a venetian prostitute who had a bony clitoris. Men having sexual relations with her invariably suffered great pain, followed by inflammation of the penis.

OTTO of Breslau reported seeing a negress with a clitoris measuring  $4\frac{1}{2}$  inches in its transverse diameter. It projected from the vulva and in a relaxed condition completely covered the vaginal orifice.

RODGERS describes a woman, aged 25, who complained of poor health. Besides other disorders, she had an enormous clitoris. It was educed that she had masturbated considerably. The clitoris was ligated and came away without leaving any disfigurement. Many other observers have re

ported cases in whom over-development of the clitoris was definitely due to prolonged masturbation.

It is believed that a hypertrophied clitoris, under the stress of sexual excitement, erects itself much like the penis and folk-lore has invested women with enlarged clitoris with male potency. TULPING tells of a woman who was publicly flogged and banished from Rome for having misused an uncommonly large clitoris.

That an abnormally large clitoris is an abstrusion to normal coitus can easily be imagined. It is for this very reason that circumcision of the females involving amputation of the clitoris, is customary among many African races.

When the clitoris is so large as to prevent coitus, it is considered as a legitimate ground for divorce in France.

Hypertrophy of Labia Minora (smaller lips or nymphæ) is as common as the hypertrophy of the clitoris.

But in this form of hypertrophy also, hereditary traits are at work in most cases, an outstanding example being that of the HOTTENTOTS. An Hottentot woman will invariably exhibit an amazing enlargement of the inner lips or nymphæ commonly known as the "HOTTENTOT APRON." This racial peculiarity of the HOTTENTOTS is said to be common in Turkish and in Persian women.

According to OTTO, there are three fundamental forms of Hottentot Apron—" (1) Excessive enlargement of the nymphæ (2) Overgrowth of the labia majora, and (3) the formation of a peculiar lobe of flesh and skin, attached to the mons veneris by a pedicle, containing the clitoris, and covering the genital fissure as with a valve."

On account of the obstacle to coitus offered by the hypertrophied nymphæ, it is customary among certain races to amputate clitoris and nymphæ together. In this connection, the following note by VIREY will not be without

## *Circumcising the Females*

interest:

"The Portuguese Jesuit missionaries to Abyssinia in the sixteenth century, endeavoured to abolish the practice of the circumcision of women, which they regarded as a relic of Mohammedanism; the uncircumcised maidens, however, could find no husbands, owing to the inconvenient length of their nymphæ. The Pope sent surgeons to the country to enquire into the matter, and their reports were in such sense that circumcision was permitted as necessary."

Some medical experts believe that the excessive development of the inner lips of the vulva is a sure sign of masturbation.

MARTINEAU and TARDIEU are convinced of this fact; but BROUARDEL and DESCOUST are not so sure. They believe that an hereditary influence is at work in the structure of the genital organs. Just as certain family groups have wide mouths, or hooked noses, so have others abnormally large labia minor. "It is not at all rare to observe the most virginal freshness about the outer and inner lips of the vulva in women who have been prostitutes for many years. Then again, we see others, just beginning in the profession, who already present the malformation."

Other parts of the sexual apparatus in woman are also subject to abnormalities, though such abnormalities are much rarer than those of the clitoris and nymphæ.

FERGUSON, FOURNIER, VICQ-D'AZYR and BRODHURST give accounts of cases of young women, examined by them, who had well-developed vulvas with distinct labia but in none of the cases was there a vagina, uterus or the ovaries. Coitus was effected through the urethral canal which was much distended. BRODHURST's case had shown signs of pubescence at four, for the Mons Veneries was covered with hair, at ten the clitoris was three inches long and two inches round, the breasts were well-developed and

## *Childbirth via the Rectum*

the lips of the vulva expanded into folds resembling the scrotum. Occasionally even the lips of the vulva are absent.

In 1734, Louis, a famous French Surgeon reported an anomaly where the entire pudendum was absent, the sexual tract ending internally in the lower end of the alimentary canal. The woman gave birth to a child, impregnation having evidently occurred per anum. At the end of his report, the famous surgeon put the following question—"Will the moral theologians decide whether or not it is right to cohabit with a wife so conformed?" The Emperor got enraged and placed a ban on the surgeon while the High Court forbade the circulation of his report. It was only twenty years later that the unfortunate surgeon was absolved by Pope Benedict XIV and his thesis made public.

PAYNE describes the case of a 35-years old healthy woman who had been in labour for 36 hours. There was no vaginal opening to be found, and to the amazement of the attending surgeon the head of the fetus protruded from the distended anus. The patient was anesthetised and the child extracted with the aid of forceps. Both the woman and her husband admitted that they had no suspicion of the anomaly since they had had recourse to unnatural coitus ever since marriage (as this form of coitus afforded good satisfaction to both), coitus in the normal form being too painful to the wife and too difficult for the husband. Examination revealed that the vagina in this woman instead of opening at its usual place, opened into the anus. Impregnation in this case also had evidently been effected via the rectum.

HUNTER, and ROBB of Johns Hopkins Hospital, report one case each with double vagina. The vaginal orifice was contracted and the urethra was much dilated from coitus.

## ***An Eight-Year old Wet Nurse***

A wall divided the vagina into two canals. *Hunters'* case was delivered of a seven-month child through the rectum.

WINKLER, PALADINO, and others have given accounts of extra ovaries in women, like the extra testes in men.

LIEUTAUD and RICARAND dissected females with no uterus. PHILLIPS cites cases of two married sisters with no womb. SEDGWICK mentions a family of five daughters, three of whom were wombless.

There are on record many cases of double uterus also. VALLISNERI relates the history of a woman who had two uteri, one opening into the vagina, the other into the rectum. PURCELL performed post-mortem on a woman who died in the ninth month of pregnancy. He found a uterus whose size and form were as they usually are at this stage of gestation. It contained a fully developed fetus, but only one ovary was seen, connected with a single oviduct. Further examination revealed a second uterus on the left side, unimpregnated and of average dimensions, to which another ovary and oviduct were attached. Both of these uteri were distinct and quite separate.

## ***Anomalies of the Breasts and Lactation***

Dr. R. LEROY observed a curious anomaly a few years ago at the Ville-Edward Asylum. A maniac, 23-years old, who had never conceived, had had a steady stream of secretion from her breasts since her tenth year. The liquid was white, creamy, coagulable, resembling normally secreted milk. Similarly, BOUDE-LOCQUE reported in the *Journal de Paris* (No. 100 of 1674) the case of a girl of eight who suckled her baby brother for a whole month when the mother was ill and unable to nurse it.

It is a very well known fact that the breasts of many girl babes are full of milk, and mothers and nurses are very careful to press and empty the infantile breasts. BATTENBY chemically analysed the liquid from the breasts

## *A Strange Marvel of Sexuality*

of a girl-baby of three weeks and it proved to be human milk.

VON-HUMBOLDT and ANZIAS TURENNE mention having seen men who suckled babes; while MURAT, FOURNIER, MONTGRE, SWORDER, MENARD, BELLOC and others have reported of young, unconceived girls who had milk enough for infants. AUDIBERT saw a woman who nursed children at the age 62. KENNEDY speaks of a wet nurse, who became pregnant only once at 25, but continued to nurse children up to the age of 72. COLIN saw a six-month old ewe yielding milk, although it had never fecundated. Some old grandmothers have been known to suckle babes when the mothers died or lacked milk.

Like the multiple teats in many animals and the supernumerary mammary glands in certain women, described elsewhere in this book, there have been noticed in many women, lying usually in the vertical line passing through the normal mammae, small, highly pigmented protuberances of the skin, occasionally surrounded by a diminutive areola. They have been found as high as the armpit, also near the fold of the groin, but most frequently on the lower part of the thorax, beneath the breasts. The coloration is similar to that of the real nipples. In several instances, these miniature nipples have been found to be connected with the gland by means of a duct and could be made to secrete a milky liquid. REMY believes they are a rudimentary form of the real nipples and that it would be wrong to consider them as warts or skin tumors. Of course, they have no functional value.

*A Strange Marvel of Sexuality*:—The Bulletin medical of Jan. 28, 1912, describes the most amazing marvel of sexuality. MAGNUS HIRSCHFELD and E. BURCHARD report of a young woman, 29 years old, who had never seen menstruation and who, at the time of orgasm, ejaculated

## ***Mutilation of Sex Organs***

through the urethra a fluid entirely analogous to semen and containing live spermatozoa. Nature makes a strange mess of things sometimes.

If nature present abnormalities of sex organs purely as a freak, man, in many countries, uses his art to mutilate and deform these organs.

*Infibulation and Defibulation*.:—In Sudan and Southern Egypt, a curious device is employed by men to insure the virginity of the girls from the intrusion of all others but the future husbands. The clitoris and the labia minora and majora of a girl, in her seventh year, are cut away, and the thighs and legs are bound together till the flesh of the parts cut-out unites. A small reed is usually left in the wound so that, after cicatrization is complete, a hole is there for the urine and the catamenial discharge to pass through. This is called infibulation. Sometimes, the men are less cruel, and the labia majora only are sewn together, leaving just a small hole. On marriage, a second operation is necessary to destroy the unnatural adhesion of the parts. When a troublesome complication arises, the red hot iron and the razor are employed. Young widows who entertain the hope of remarrying, do not hesitate to go through this double ordeal a second time.

*Mutilation of Organs*.:—The Amazons, or the women of the Scythian race inhabiting the region of the sea of Azov, are peculiar from the rest of the world. Even in the time of Hippocrates, they rode on horseback, drew the bow and hurled the lance. They did not marry until they had killed at least three enemies. Then they retired from a warrior's life, though they resumed it in case of national emergency. These women had no right breast. In early childhood the mother destroyed the right breast with a red-hot copper instrument specially designed for this purpose.

## *Mutilation of Breasts*

The Skopzis are notorious for the breast mutilations of their females. Women of this sect cut, tear or burn off the nipples of their breasts or even rip out their mammary glands entirely. They even cut off parts of, or in entirety, the clitoris, the labia minora and the labia majora. The Skopzis have, according to Dr. E. LAURENT, a strange religious custom. On Easter eve, the breasts of young girls of 15 or 16, are sacrificed upon the altar and reverently eaten by the whole congregation, after which they sing and, extinguishing the light, indulge in indescribable orgies.

ROTSH and CAMBRON tell of Aborigines in the Herbert Region of Australia and the Tanganyika region of Africa, who cut off the breasts of their women, possibly as punishment for some offence. The Hammurabic code definitely indicates amputation of the breasts as punishment for a wet-nurse who is found guilty of attempting to exchange children. GALLIENI had the opportunity of examining some women who had been castrated early in life, and he found them at the age of 25 to be strong and muscular, their breasts undeveloped and the pubic hair absent. No menses had appeared and there seemed to be no sexual desire. The vaginal orifice was much reduced in size. MIKLUCHOM-MACLAY found in New Holland that the natives removed the ovaries of the girls who intended to set up as prostitutes, so that they may not bear children.

### *Sexual Metamorphosis*

Many fantastic stories are current about the manner in which one sex changes into another.

Thus AMBROISE PARE and MONTAIGNE claim to have personally known a girl of *Vitry-le-Francois* named Marie Germain who changed her sex merely by leaping over a ditch. On one bank of the ditch she was a female, and



## ***Sexual Metamorphosis***

on the other she was, to all appearance, a male. One of the popular songs in Vitry exhorts girls not to take too big strides, lest they become boys.

Then what about the girls who set up records in racing, long jump and high jump?

But in recent times surgery has actually accomplished the unbelievable. Persons are occasionally born who present a combination of the two sexes in the formation of their parts. Such a person passes off as a male or a female according as the male or the female sex is predominant. Such persons have been operated upon and the sex that is psychologically predominant is physiologically established.

An outstanding example of such a case is that of Zdenka Koubkova, the world-famous Czechoslovakian woman athlete, who was operated upon and transformed into a man. The athlete who was once Miss Koubkova is now Mr. Koubek. "My operation was quite simple and did not hurt me at all. There is still a minor one to be performed on me, and when that is over the process will be at an end. Now I feel myself positively and completely a man," reported the once Miss Koubkova to a correspondent of the *Pearson's Weekly*.

## CHAPTER V.

### **Taboos and Mysteries of Menstruation; Bathing and Sexual Hygiene during Menses; Precocious Menstruation; Child Impregnation; Vicarious Menstruation . . . . .**

Menstruating women have always been regarded as unclean. But in many lands, the degree of uncleanness has assumed superstitious proportions.

Women with the periodical flow are not allowed to cross a river even in a canoe in Assini in west Africa, lest they provoke the fetich's wrath. Breton seamen assured Dr. LETOURNAU that the magnetic needle of a ship's compass would not indicate truly if a menstruating woman was near by. Among the Arabs the judicial testimony of a man who had cohabited with his wife during her menstrual period was not acceptable. Such a man forfeited the holy retreat. At the appearance of the menses a woman must suspend all her religious devotions. "You shall not approach your wives till they have purified themselves with water," Says the Prophet, and "A woman in her periods must bind up her girdle. What lies above is at the disposal of man."

During the middle Ages the priests did not at one time give the sacrament to unbaptised children, madmen, demoniac persons and women in their periods.

An Australian native killed his menstruating wife because she touched his blanket. With all this precaution the poor man followed her to the next world within a fortnight, so terror-stricken was he at the fact that his wife had

## ***Strange Menstrual Taboos***

touched his blanket while menstruating. BOURKE describes similar restrictions among American Indians. During their catamenial periods the squaws must go into seclusion and not touch anything.

Indian women also when menstruating, do not touch anything or anybody until they have bathed, which they do in emergency even with the appearance of the monthly flow. They, of the upper classes, avoid hardwork and touch of cold water, whenever they can help it.

That linen which receives the catamenial flow or the chemise worn at the commencement of the periods, should not be changed during the period of flow, is another superstition connected with menstruation. This is so insanitary. But even ladies of the upper and middle classes, not to speak of poor ignorant women of the lower classes, oftentimes have a prejudice against changing the bed sheets or the underwear, or using clean linen pads, for fear of bringing on a return or redoubling of the flow. The prejudice is noticed all over Europe and Asia, except where superstition has been knocked out by education. And it is a curious possibility that because of the reflex response to the established notion, the hæmorrhage may, indeed, set in. In confinement also, women do not use new bed-sheets. It has been noticed that the anxiety and emotional excitement caused by seasickness on a rough voyage frequently hastens up the periodical flow, which is, however, ascribed to clean sheets.

In India, a menstruating woman is not permitted to walk near a tin of pickles, for they would go rancid; near a flowering plant, for it is sure to wither away; near a fruit orchard or a field in harvest, for the yield is sure to decrease. In Belgium, a woman during her periodic illness is not allowed to salt butter, make jams, or preserve vegetables.

### *Erroneous Notions about Menstruation*

While describing the curious notions and superstitions connected with menstruation, current during his time, PLINY makes the following note :

“On the approach of a woman in this state unfermented wine will become sour, seeds which are touched by her become sterile, grass withers away, plants in the garden are parched up, and the fruit will fall from the tree beside which she sits.”

PLINY also remarks that “in Cappadocia menstruating women were carried about the fields to preserve the crops from insects and worms.”

Alluding to superstitions that are prevalent in Europe in connection with menstruation, Dr. Richerand writes as follows:—

“How many erroneous notions there are regarding the cause and character of the menstrual function in women! First they attributed this periodic flow to the influence of the moon, and some still believe so, without realizing that if this were true all women would have their periods simultaneously. They do not seem to recall that there are a great many women whose menses do not at all coincide with each new moon, etc. To this day, in lower Brittany there is a superstition that women and girls, when urinating, should take care not to turn towards the moon especially if this planet is visible as a crescent. Otherwise an imprudent female would run the risk of becoming “moon-struck,” that is to say, pregnant, from the action of heavenly body, and she might give birth to a moon-child, or *lunatic*.

“In all ages people have been pleased to ascribe malevolent properties to the menstrual blood. It is supposed to have occult, mysterious qualities which prevent the fermentation of bread and alcoholic beverages; or cause spoiling of meats; or disturb certain liquors, etc. There

## ***Effect of Emotion on Menstruation***

is nothing sillier than these fears. The blood a healthy woman discharges during her periods is red and pure. It is in no respect different from the blood she might lose through a nasal hæmorrhage."

Should women bathe during their monthly periods? This has always been a much-debated question. Here is what a famous doctor says on the subject:

"In this case, as in the matter of changing undergarments, there are various degrees to be noted. There are some women who can take warm-water baths, others who can bathe in the river, or a tub, take enemas or use douches, and then again there are many who do not even dare touch cold water with their hands during their menses. Just as with the question of underwear, it seems to me that the question of bathing is above all a matter of prejudice left over from a woman's education on the subject.

"We must also remember that fear alone often suffices to check the menstrual flow. Every doctor has come across cases where the menses were suppressed, sometimes permanently, as a result of violent emotion from dangers incurred, the sight of a fire, loss of a loved one, etc. It is a sort of inhibition.

"At Ussat, where we receive many women suffering from metrorrhagia (uterine hæmorrhage) and menorrhagia (excessive menstruation), and whose flow is prolonged for 15, 20 and even 30 days, we could not very well make the patients wait for the end of the discharge before permitting bathing. Besides, these patients do not raise objections.

"It is quite otherwise with normal menstruation. We always hear the same thing: 'Have to wait till the period is over!' And should you try to persuade them to bathe anyway, it is always the same answer: "Oh no, doctor,

## ***Bathing During Menstruation***

I'd be too afraid.' Consequently, in this matter, as in many others, the physician has to let the patients do as they wish. There are some women, however, who will follow the doctor's advice after suitable explanation.

"I believe that we should not advise against bathing during menstruation (which is a function of sympathetic origion like respiration, circulation and digestion), unless, as we said before, the patient's prejudice is so ingrained that at a given moment it may inspire a fear sufficient to arrest the menstrual flow."

Here is what another famous doctor of Paris says on the subject from his personal observations :

"When I was a medical student, I used to spend my annual vacation with relatives at Dunkirk, Calais, or Boulogne, and I used to see women of all ages, as well as young girls, walking out into the ocean to fish for shrimp and mussels. They did this every day without interruption.

"One day, summoning up my courage, I explained to several of these fisherwomen that I was studying medicine, and that I was curious to know whether they continued their work during their periods. They looked at me with a smile and answered: 'Of course we go on fishing. We have to earn our living, and can't be bothered about these trifles.' I questioned about twenty of them in succession, at all the sea-side towns I passed through, and always got the same reply. Later on, going through Roubaix and Tourcoing (here the workers wash wool in great vats, hollowed out on a level with the ground), and seeing the men and women descend into the vats filled with hot water, I made the same inquiry and received the same answers. My mind was made up. Still later, when I was already a practicing physician, I hired two female servants, whom I still have after 32 years of service. One was a

## *Inhibition of Menses*

Norman woman, and the other from Picardy. The Norman paid no attention to her periods, nor did her daughter. The Picard, on the other hand, was much concerned about them, and so was her daughter.

"I have several times attended and delivered a Belgian woman. She always insisted that I use her husband's soiled shirts for drying and dressing her during her three confinements. This was not due to avarice or economy, for she was very rich. It was simply because she was convinced that clean linens bring on hemorrhages.

"In my practice I pay little attention to the menses when my women patients go off to the seashore for bathing. And over a period of forty years I have never had occasion to regret it. However, so as not to startle these patients, I tell them that for their first menses they should wait till they have been in the water eight times, and if the flow appears after this, they may continue without restriction everyday for the the whole length of the season.

"As for cold showers, I proceed as follows: when patients have already taken such shower-baths and the menses appear, I authorize them to continue their practice without interruption. I do not claim that if a menstruating woman happens to fall into the water, no disturbance will result from it. But I am convinced that in such cases it is the emotional excitement which causes the trouble. There are several illustrations of this, even in the history of France. Physicians are unanimously agreed that it is a phenomenon of inhibition."

Though women see change of life usually at the age of 45 years and are infertile after that, yet there are instances of women who have brought forth children after their menses have ceased.

PLATTER narrates the case of his own father who married a second time at the age of 72, taking for his wife an

## *Childbirth after Menopause*

old woman who had passed the climacteric long since. He had six children by this wife.

CASPER reports the case of a certain Mr. X. 49 years of age. She had passed the menopause at 45 and had seen nothing for the last four years. Meeting her former lover and deeming herself safe in every way, she ran the risk and, exactly 280 days later, was delivered by him of an illegitimate male child.

KENNEDY has reported a delivery at the age of sixty-two, while the following note appeared in the "Cincinnati Enquirer" in 1863: "Dr. W. McCarthy was in attendance on a lady of sixty-nine years, on Thursday night last, who gave birth to a fine boy. The father of the child is seventy-four years old, and the mother and child are doing well."

The *Union Medicale* of Paris, as reported by Dr. CABANES in *Erotikon*, in its issue of December 3, 1881, described a very unusual case of childbirth in a 70-year old widow living in the town of Garches.

"The woman was in the habit of indulging freely in wine, and for about six months previous to the time of the report she had been drinking to great excess. After an unusually prolonged bout she found herself unable to walk home. She sat down by the roadside, waiting to recover her powers, and was discovered there by a young man of her acquaintance who offered to see her home. By the time they reached the old woman's house it was late at night, and she invited the man to stop over. Finding the lady more than amiable he stopped at the house for four nights with the result that Madame in time found herself to be with child."

Cases of women who have borne children but never seen any menstrual flow, are not rare.



## ***Repeated Pregnancies without Menstruation***

CASPER reports the case of a peasant woman who had borne three children but had never menstruated. GREGORY mentions the case of a woman who had never had any menstrual flow though she had become the mother of seven children. Still more curious is the case, reported by LALLRENT JOUBERT, of a woman of Toulouse who became the mother of twenty-two children, without having ever had any menstrual flow.

This anomaly can, however, be explained in two ways:

1. Since ovulation precedes menstruation by a few days, the first pregnancy might occur in a girl of tender age, in whom ovulation has just commenced but menstruation has not appeared and subsequent pregnancies may follow previous deliveries so quickly, that no time is left for menstruation to appear. Thus, it is nothing unusual for a woman to conceive a second time within six weeks of her delivery and if such a thing happens repeatedly, a woman may give birth to children time and again, without ever knowing what menstruation is.

2. Women will often exaggerate things where feminine functions are concerned. Thus, in the case of menses, we can rarely rely on what women say. In the case of non-appearance of menses, though there may not be any sanguineous discharge, the subjects, if adroitly questioned, will ultimately admit that they did not 'see' very much, but that the periodic flow was represented by something.

Occasionally the menstrual function produces curious disturbances of the various senses and bodily activities. BRIERRE DE BOISMONT who made a special study of these disorders, cites curious cases of disturbances of hearing, smell and taste. "There was one girl who used to be stricken with deafness during her periods. Another girl was deprived of her eyesight every morning for six weeks, preceding the appearance of her first menses. One case

### *Catamenial Flow in a 2-year Girl*

suffered from derangement of sight for three days during every menstrual flow. Another girl appeared, during her periods, to smell odours where none existed." The case is also reported of a girl who "fainted ten times in one day"; of another who would drop down as rigid as an iron bar and of a third patient who "would stagger like a drunken woman."

The same author relates the most curious case of another girl of fifteen who was seized with queer convulsive fits. She would keep on turning somersaults. In general it may be said that nervous attacks of a convulsive character are most frequently met with in women during this phase of their life.

Cases of precocious menstruation are not rare. WARNER reports of a Jewish child, Sophia Gentz, in whom the catamenial flow appeared when she was only twenty-three months old. From that time on the periods recurred with normal regularity and the discharge differed in no way in colour, composition and consistency from the discharge coming from adult females. Likewise, WOODRUFF cites the case of a menstruating girl of two years of age. The menses continued appearing regularly and, at the age of six, other evidences of puberty—hair on the pubes and growth of breasts—could be seen in the child.

Not long ago, Professor AUSSET of Lille brought to the notice of the *Societe Central de Medicine du departement du nord* the case of a girl aged 4 years and 9 months. "This child was more developed than other girls of the same age. She was 3 feet 6 $\frac{1}{2}$  inches tall, weight about 44 pounds, and had breasts like those of a girl of 12 to 15. A sanguineous discharge issued from her vagina. Examination of the internal genital organs and vulva revealed nothing abnormal. The doctors were simply confronted with an example of precocious menstruation." Other

## ***Menstrual Flow through the Thumb***

physicians have reported numerous cases quite analogous to this.

When menstruation, instead of appearing through the vagina, as it should do normally, appears through any other orifice of the body, it is known as vicarious menstruation. The most common orifices for vicarious menstruation are the nasal cavity, gums and anus. Cases are not unknown in which menstruation appeared through the eyes or the ears. But an extremely curious case—which is perhaps unsurpassed in its strangeness—was reported by Doctor LOP of Marseilles in the *Montpellier Medical*. It had to do with a woman of hysterical nature 37-year old and here is the exact description of the case:

“In 1890 this patient had undergone a double salpingectomy to cure an inflammation of the oviducts, accompanied by changes in the ovaries, both conditions arising from an inflammation of the womb. The menses completely disappeared after the operation, but each month, for a period of ten months, and invariably at the same time, the wound would reopen. An abscess would form at its lower angle and run its course in seven or eight days, at the end of which time the wound would close again, and not reopen until the following month. In 1894, four years after the operation, the patient began to feel discomforts similar to those she formerly experienced during her periods. After three days of this distress, the skin of her thumb began to redden and grow thin, and on the fourth morning a little stream of red blood escaped from the finger and continued to ooze for five days. This hæmorrhage was renewed at exactly the same time, and in the same manner, during the succeeding months. Doctor LOP, called in to verify the case with his own eyes, describes it as follows: ‘The thumb began to bleed on the 28th day of each month. On each occasion the hæmorrhage

### ***Menstrual Flow through the Index Finger***

was preceded by phenomena of nervous excitation, more or less accentuated according to the month. In addition, the patient nursed a numbness of the wrist and hand corresponding to the bleeding thumb. Before each blood flow the skin of the thumb would redden and become thin, and this always occurred at the same spot. The epidermis would rise like a little blister, the size of a lentil, and sometime during the day blood would begin to issue in a stream 15 to 20 centimeters long. Then after a few seconds, perhaps a minute, the jet would break and the blood would ooze for a period varying from 4 to 8 days. This blood was bright red. Morphologically it presented all the characteristics of arterial blood. The quantity lost during the eight days varied from a wine-glass to a small soup-cup. It was rather slow in congealing. Neither external hemostatics nor compression of the radial artery in the wrist could succeed in checking this hemorrhage.

"Once the blood-flow ceased, the epidermal pellicle became quite detached, and in its place remained a small ecchymotic spot which gradually disappeared. Since the advent of this very peculiar localization of the menses, the skin of the thumb's first joint has never resumed its normal color."

A case analogous to the above was reported in the *Bulletin des sciences medicales du dept de l'Eure*. The patient, in this case, was a young girl who, instead of having a catamenial flow, used to have an itching of the tip of the right index finger every month. The itching obliged her to scratch the finger to seek relief, with the result that a small blood-vessel would open and cause a stream of blood to spurt out to a distance of about eight feet. When about two ounces of blood had been lost, the flow would slow down and stop of itself. The escape of blood relieved the patient of the lassitude, headache

## ***Menstruation through the Ear***

and general bodily discomfort which used to come upon her with the monthly itching.

In 1899, Dr. LERMOYEZ reported to the *Socite medicale des hopitaux* the strange case of a girl who menstruated through her right ear. "Menstruation had set in three years previously, and from the very first period the blood had passed through the right auditory canal. The menses reappeared quite regularly every month, after a series of precursory symptoms characterized by headaches and general lassitude. A discharge of bright, non-congealing blood would come through the right auditory passage, yet neither before nor after this flow could one discover any local lesion. After some three years of this order of things genital menstruation began to appear. It continued from then on, and gradually tended to replace the auricular menses, which now occurred only each second or third period.

"Three special points are to be noted in the case. There is no doubt as to the nature of the aural hemorrhage: it was genuine menstruation, preceded by a true regional molimen which emphasized its character. And the non-coagulation of the blood discharged through the ear is a fact worth noting. The seat of the hemorrhage was the right auditory canal, which bled through its walls. The ear-drum was intact, but the blood-vessels of the canal's lining were much dilated, which leads one to think that the bleeding came about from rupture of these vessels provoked by excessive dilation. The precise cause of the hemorrhage, excluding all specific ear disorders, was difficult to determine. In cases of this sort we almost always find hysteria. Yet, here, it is true, they could not discern any of the usual stigmata of hysteria. However, it is probable that this menstruation via the ear was the neuro-symptomatic evidence of a still latent hysteria, for the ear which bled showed a slightly diminished sensitivity of

### *Menstruation in a woman of ninety-three*

the drum and canal, together with a certain amount of deafness. We know that this combination of symptoms is one of the best signs we have of auricular hysteria."

BARNES witnessed a patient in London who used to menstruate every month through her nipples. BAKER has described a case, with illustrations, in whom menstruation appeared through an ulcer in the right breast. This breast used to get enlarged every month and a bloody discharge issued from the ulcerated spot, the flow continuing for five or six days.

Other medical writers have reported instances of menstrual discharge occurring through the nipples, the eyes, the mouth, the gums and even from the extremities like the toes and the knees.

If there are instances of precocious menstruation, there are instances in which menstruation did not start until the girl was past twenty. But, in most cases, such girls are anæmic and suffering from some wasting disease.

Examples of abnormally-delayed menopause are no less interesting than those of precocious menstruation.

Though the usual age for menopause to set in is forty-five to fifty years, there have been authentic cases in which the menstrual cycle did not cease until the age of 70 or even 80 years. In his book, *Menstruation and its Disorders*, Dr. EMIL NOVAK reports cases of *late menopause* as follows:

"In probably more than ten per cent. of all cases menstruation does not cease until after the fiftieth year of life, but it is uncommon for it to continue beyond the age of fifty-five. Numerous, more or less, remarkable cases of delayed menopause are recorded.

"One of the most remarkable of these is the case reported by BARTLEY of a woman ninety-three years old

## *Two-year old Wives*

who still menstruated regularly. Another of equal or greater interest is that of Prou, whose patient menstruated six months during her seventy-second year, then became pregnant."

"SUMPTER reports four cases of regular menstruation in women of 60, 70, 77, and 80 years. ROYLE speaks of two cases in which the climacteric occurred at 67 and 93."

## *Precocious Motherhood*

Cases are not rare in which girls have become mothers at a surprisingly early age.

In India, girls who became mothers at the age of nine or ten could be counted by the hundred. Motherhood at the age of twelve is a common occurrence. Girls have sometimes been married at the age of two or three years. It has been, and is still, the belief of many people in this country that the menses of a girl must start under the roof of her parents-in-law; if she menstruates at her parents' house while unmarried, her parents have done a sinful act and should have themselves absolved. Census reports have revealed the amazing fact that, in India, there are thousands of widowed girls of the age of from five to ten.

In Arabia also, though the usual age of attaining nubility is twelve, girls are often married at the age of six or seven. In these cases, the sexual life starts two or three years later and many girls become mothers in their ninth or tenth year. Similarly, the Copts of Egypt often marry little girls of six or seven.

In Mecca it is nothing unusual for a boy of 14 to wed a girl of 8 or 9. In consequence the women of that place are old at 25 and nearly decrepit at 40. On the Maldiv Islands, the usual age at which girls are married is ten.

### *Pregnancy in a Child of Eight*

The Ancient Roman Law did not permit the girls to be betrothed before their eleventh birthday, but the twelfth year, in which the girls usually attained puberty, was considered a ripe age for marriage.

Motherhood at the age of twelve is a very unusual occurrence in the United States of America; but a girl named Juanita Deere, who conceived while unmarried, was only in her twelfth year when, on march 6th, 1934, she was delivered of a healthy 9·5-pound daughter by a Caesarean section.

A remarkable case of precocious motherhood was reported to the Belgian Academy. The subject was a girl in whom menstruation had started at the age of four and in whom the genital system had well developed at the age of seven. When this child was in her eighth year she was seduced and impregnated by a thirty-seven year old cousin who was later sentenced to five years' imprisonment for seduction. The pregnancy ended prematurely by the expulsion of a fairly well-formed foetus.



## CHAPTER VI.

### **The Celebration of Puberty among the Primitive People; Premarital Virility Tests; Ceremony of the Forest; Curious Ceremony of Victorian Girls; Strange Erotic Practices, etc. etc. . . .**

Adam was exiled from Eden for tasting the fruit of the tree of knowledge. Since then woman has borne children in pain and anguish although knowing man has tried his level best to conceal and hide all knowledge of the god Eros; yet secretly he does worship him, and the Great Tempter has in vain approached every single person in his search for one pure soul who could raise him back to heaven. Nothing will undo the eternal sin. We, civilised human beings, have, in the name of modesty and good behaviour, so completely simulated the shutting of our eyes to an acknowledgment of the appearance of the god of love that we blush at the sight of undergarments or at the mention of the name of certain parts of the body. But Eros must visit every normal boy and girl and change him or her into a mature man and woman. He visits abnormal ones, too, and makes perverts of them. We may greet him or ignore him, our hypocrisy or our frankness will not make much difference in his function. Eros is unerring and he will not turn away. But there is this difference. If we recognise him, our boys and girls will grow up into men and women in the light of knowledge, in the consciousness of the phenomena of nature, with an understanding and appreciation of the proper function of the change dawning in them, with eyes cast on their future and with a due sense of the proportions and limitations

## *Results of Prudery*

of the conjugal bliss with its expectations and obligations. Not that every thing is bad concerning this chaste hypocrisy. We have the re-assuring hope that we aim at a better world, we look back to the spiritual source of our existence, we do not want to be cut off from the 'Rock of Ages' and to be ship-wrecked in the tempest and fury of materialistic tendencies. But what is the results of our prudery? As at present, not even the father and mother are aware that their son has become a man, their daughter a woman. "The silence of dark hallways and basements covers like a crime the awakening of a force that changes and intensifies life." The boys and the girls are not unoften, if we may not say, without exception, out of regard for the susceptibilities of the moralists, priests and prudes of civilized society, initiated into the mysteries of the great change in circumstances of harmful ignorance and sometimes of debasing corruptions by anyone, by servants, playfellows, relatives, or by the careless, unguarded conduct of well-meant, unsuspecting parents. Poverty and predisposition play their role here.

Knowledge is always better than ignorance. One who knows is always better protected for one can take better care of oneself. At any rate he will not blame and curse those who had the one in charge. How many girls do not have the first period in utter ignorance, and to conceal their 'presumed' shame, wash themselves with cold water in hot haste, and get a life-long menstrual disorder? How many girls do not quietly suffer and sometimes are cowed down into submission to the indecent assaults, temptations and advances of vicious people, because prudery enjoins on them not to learn or to speak of such things? How many boys do not injure their virile member simply out of ignorance, blasting or impairing the joys of their own lives and those of their wives, when

## ***Celebration of Puberty***

they are married. How many lunatics, epileptics, lepers and others with deformed bodies are not the victims of this same ignorance of their fathers? To be forewarned is always to be forearmed. Hypocrisy and cant are not so chaste and so noble as knowledge and sincerity. After all, the garden of Eden of the mythologists was not an ideal world, nor was it so nice and commodious, so comfortable and glorious as the earth we inhabit. Let the snake crawl on its belly, or the female bring forth progeny in pain, man earns his bread by the sweat of his brow and feels respectable; he tries to know and realise the beauty and truth of things, and this is the real heaven. For his all-round proper growth and full development, perfect knowledge—including that of the sex force—is absolutely essential. The days of the hypocrite and prude must become a thing of the past, if we must progress along our destiny.

Indeed, we shall not like our young people to know too much. Moderation fits in with their present stage and their sense of modesty. A time and stage for everything at its time and stage. Not even the savages are unsophisticated enough as to go naked or idealise nakedness beyond a certain limit. Even in the name of health, our clothes are the covering of modesty on the erogonic parts of our body, and silence is the seal of virtue on our wandering thoughts and wayward fancies. We may or we may not celebrate the dawn of puberty, but the uncivilised races do, as we shall see in the following pages. They welcome and salute Eros in their crude, queer way, which has the merit of being open and frank. Of course their homage at the united altar of Priapus and Venus (celebration of marriage) is not rich in ceremonies and rites as ours. Also they do not delay mating after the celebration of puberty. But that is a difference due to the exigencies of civilisation.

## Queer Erotic Rites

Let us first fly over Africa, and have a peep at *Zulu*, *Kaffir* and *Loango* boys and girls reaching adolescence.

RECLUS says that the Zulu girl submits to the severance of a part of the ring finger of the left hand, in order to celebrate the appearance of puberty. Enveloped in a little fresh cowdung, the cut-off part is placed on the roof of the hut. In some places the father plucks a few hair from the vulva of a good-looking cow, and the mother, making a string of these hairs, ties it around the neck of the girl. The girl and the cow become sisters. The cow cannot be sold or loaned under any circumstances and the girl mysteriously gets her power, health and fertility.

The inauguration of the *Kaffir* negresses is more romantic. A matron collects several girls and takes them to the river-bank. They remain there for several weeks, even months, and are instructed in the female arts and handicrafts, sometimes receiving beatings and floggings too. They are not allowed to drink milk and their bodies are covered with ashes and mud. The rushes form their bed and covering if they need any. They make girdles and necklace of *calabash* seeds, in order to have the fecundity of the latter. Occasionally they figure like men, swing weapons and sticks, cut a thousand capers, and if they commit a murder, they do not have to account for it. At last the Big Snake visits them and initiates them into the great mystery. They shave off all the hair on their bodies, make a bonfire of their scanty weeds and sing, whistle, blow the reed, dance and skip around, with the clapping of hands and stamping of feet. In the morning, they wash and paint their bodies with red-dye and a glistening pomade, and the nude revelling procession returns to the village, greeted with a thousand welcomes. The prettiest girl is chosen the queen. She chooses her king. Then each to each, they take a mate from among the youngmen.

## *Premarital Virility Tests*

No one is left alone and for weeks and months there is an orgy of abandon and amusement. This is their hymn of love. If a girl conceives and bears fruit, she is purchased to become the wife of the young man, provided of course that she will not be a burden to the family. The child born is the maternal grandfather's property, unless he will not have it, and then it is paid for in cows and bought like the mother herself.

When a girl of *Loango* negroes has her first menstruation, she is taken to a special hut. The hut can accommodate three girls. The virgins, or *tshikumbi* as they are called, remain there for a month, or longer if desired. They are under the charge of a woman who teaches them the tricks and artifices of love. The curious strangers (young men) may enter to laugh and sing and woo, only if the door is open. The maidens are daily rubbed with red powder and anointed with palm oil. At last when a girl has succeeded in belonging to a man, the hermitage is finished. She washes and anoints herself anew, and bedecked and decorated, is brought home in triumph. Song, music, and seducing dances are a describable part of the celebrations. Very keen explorers may not fail to get glimpses of the first love-night, the male with a protecting hand around the bosom of the girl whispering words of reassurance as he loosens the bridal-knot.

The Australian natives are more primitive and unfeeling, for it is the male sex that is the victim of the tortures of initiation. There are different rites in the various tribes. Sometimes death, or life-long injury, results from the rites, but the pre-marital virility tests make no exception in favour of any man.

According to DAWSON, the celebration of puberty is called *Katneetch*, or *Katnitt*, or *tanpet* or *tib-but* in Victoria, and the novice is called *kutneet*. Until recently, the

## *The Hardship of a Virility Test*

greatest secrecy was maintained in the celebration. Generally the boy is 14 or 15 years old. A married man in influence and power conducts the rites. The head of the young man is shaven with sharp pieces in such a way that there only remains a narrow strip of hair from the forehead to the nape of the neck. The shaved part is covered with earth and the youth is wrapped in opossum skins round the loins. Most of his body is bare, covered with chalk, earth and coal dust. He is not allowed to protect himself against cold. With a basket under his arm he walks through the entire camp, picking up all the dirt and crying '*tib-bo-bo-bo-but*'. He enters no house and spares women carrying water, but has the privilege of throwing his dirt on any other person he can overtake or catch hold of. When the elders are notified they make him over to the women who wash him and painting his face with black stripes, dance around him. He has now become a man and can go to the neighbouring tribe to steal a girl for his wife. Among some tribes the girl is already marked for him and is shown him, but he must fetch her home. Among more chivalrous tribes, the youth is taken into the interior of the forest. There he remains for two days and the intervening night. His two front molars are knocked out by a piece of wood specially designed. He returns to the Camp, and makes a present of these teeth to his mother, and goes back to the woods for two nights and one day. The mother has concealed the teeth in a very high branch of an eucalyptus tree. The tree becomes holy, but should the neophyte die, the tree is stripped and burnt. This is known as the "Ceremony of the Forest."

The initiation of the Victorian girl is called *mur-rum-tur-uk-ur-uk* and is very curious. When a girl is twelve or thirteen, two fires, fed by the bark of trees, are lit up a hundred yards away from the village. The fires are

## *Man-Making in Primitive Tribes*

tended by two old women who keep mum. The young girl dusted with coal and painted with white spots is led out and seated on a stool. She is given a branch stripped of leaves and covered with doughy balls. A score of initiated young boys then approach her, throw small sticks at her feet, and make morsel of the doughy balls on the branch in her hand. They spit these morsels into the fires, and jumping, dancing, clapping and stamping, as if performing the first *corrobboree*, or a courting dance, depart away. Then the old women pick up the sticks and bury them in the ground. It is believed that the girl will be immune from the evil eye and witchcraft when the sticks become dust. Then they take the branch she has been holding so long and burn it in the conflagration of the combined fires. Now the mother arrives and conveys her daughter home. The young men led by the father, perform the second great dance of their *corrobboree*. No one can insult the girl. They must be her protectors until she takes a husband to her from the group or out of it. The husband may, however, demand proof of her having attained nubility.

The ceremony of male initiation is called *narra-mang* or *man-making* among the natives of the tribes of *Murumbidgee*, MURRAY, Ovens and Goulburn. The young man is carried far away from home. During the night, the *Coradje*, priests and medicine men, painted in glowing colours and decorated with feathers, come and perform their conjurations. Then they knock off his two front upper molars with a wooden chisel and *tomahawk* and the young man is completely hidden from view in a dark hut of tightly compressed branches. The women dance and sing, carrying flaming torches, around the hut. This goes on for a whole month, none but the *coradje* visiting the novitiate. After this period, the boy is given the meat

## *The Ceremony of Jerryale*

of black swan, the duck and the emu to eat. Should a woman chance to see him before this, ill-luck and death are suspected to be lurking about for him.

In *Gippsland*, the ceremony and the neophyte are both called *Jerryale*. The *Jerryale* sit themselves on the floor, with girls, or *groun*, one girl attending to two boys by sitting between them. Then come the elders. They beat the earth violently with their big sticks, raising dust to the heads of the *jerryale*, and cry *ai-ee-ee-ee-ei*. The ceremony is repeated for two weeks from four to ten p. m. The rite is changed every day. The mother follows too, beating on dry opossum skins. On the last day, the girls are bedecked, all sing the curious *oo-oo-yay-yay-yay*. At last, two of the men, taking the young man in their arms, throw him high into the air, crying *nurt; nurt*. The boy, as he falls, becomes a man.

The noses of the boys and the girls are pierced between the ages of eight and sixteen.

Along the rivers Macleay and Mambueeo, the ceremonies performed are rather sensible. Invitations are sent to the men of the neighbouring tribes. Women are not allowed within two miles of the locality, trespassers being punished with death. All assemble on the top of a hill, the surrounding trees are carved and tattooed with curious figures. A big fire is made. The *corrobborree* is danced. The young men wrapped in opossum skins stand with bent heads as they receive the tokens of manhood, first the *mullamutla*, then the *boomerang*, last of all the spear. The spectators arrange sham battles and sham hunts, and there is also the final *corrobborree*. The festival may extend for a fortnight.

The Maoris of New Zealand have ceremonies and rites of their own.

The crude savage has a rough sense of recognizing



### ***Result of Prudery***

the dawn of puberty, but the great revolution of nature steals a silent march upon the youths of the civilised world, not unaccompanied by its battalions of secret ills, that flourish like the bacteria of disease in darkness and ignorance. How sad it is that we civilized people with greater knowledge and understanding, should fail to appreciate and celebrate the approach of womanhood and manhood on which depends the perpetuation of the human race.

## CHAPTER VII.

### **The Two Paramount Impulses in Man; The Embrace and its Forms; Size of the Genital Organs in Different Races; Laws of Love; etc. etc. . . .**

There are two paramount impulses which dominate organic beings—(1) The Sex Impulse, and (2) The Hunger Impulse. Both of these impulses are physical urges and are as natural to man as breathing or the evacuation of the bladder and bowels.

Nature must multiply, but it can only multiply through the functioning of the sexual impulse in organic beings. Sex is, therefore, a part of nature. Just as trees and plants and shrubs put on their gay attire and blossom forth in the spring season fully prepared for mating and multiplying, similarly, animals, birds, and the lower forms of life have definite periods of rut or sexual heat, during which period the urge for sexual approach and procreation is the strongest. In woman, the menstrual function is just a quickly-recurring period of heat inasmuch as the desire for sexual approach is at its peak during this phenomenon.

Whenever Dame Nature wishes men and animals to do something to further her ends, she guides them by an intuitive urge known as instinct. Thus, if a potent man and woman, who are absolutely ignorant of the sexual function, were to be kept together for sometime, then, even if they are strictly guarded against all outside influence, they will soon learn instinctively how to perform the procreative act—though in a crude manner, and it will not be long before they bring forth another human being into

## *Coitus Comes Naturally*

the world. Here is the opinion in this matter of the great anthropologist—Mantegazza:

"Coitus is an automatic and reflective movement which is inherited and comes naturally like breathing and an infant's sucking at the breast. When a potent man and woman, both in love with each other and as innocent as the original Adam and Eve, find themselves alone in a secluded forest they will lavish kisses on each other and embrace, all unknowing that in this way a new creature will soon find its way on this earth.

"In our times I have observed a case that affirms the truth of my assertions. A young farmhand, innocent and pure as distilled water, one day happened to be with an equally innocent and pure young girl in the stables and an irresistible instinct drove him to possess her. Coition having been duly performed he ran crying to his mother to tell what had happened, for he believed that something in his body was torn or injured.

"I believe that this example repeats itself more often among savages who go naked until they reach puberty than among us. I have seen in the interior of Paraguay completely naked children of both sexes playing unrestrictedly with each other. In such circumstances coitus is attempted frequently, partly from curiosity and partly as a game.

"He who has visited the Louvre Museum in Paris will certainly have observed a young satyr (No. 276), whose thin lips finely express an unexcelled cynical smile. The mouth is upturned, the nostrils are wide open and seem to quiver, the eyes are fixed on a desirable object. This expression is one of the most natural and terrible that must exist in the history of the nature of the "embrace." A woman looked at in this manner must experience an irresistible spell that drives her involuntarily

### *Inter-racial Union is not Sterile*

into the arms of the man. I have heard of a young girl, completely ignorant of any sensuous matter, who when approached for the first time by a roue, began to scream just as the female animals cry out at the first contact with the conquering male.

"These and many other facts prove with expressive eloquency how men and women at all times and in all countries have united to rekindle the torch of life. This should be understood by those parents who are acquainted with Metaphysics and Theology but have never opened the Book of Nature. They should secure their children against the surprises of the senses before there is manufactured in their bodies the dynamite for the first eruption of the feeling of love. More than once the girl was conquered by the man and went asunder in a wreck that no barometer and meteorological observatory could predict."

So far as procreation is concerned, a man of any race can produce children by uniting with a woman of another race. It was believed at one time that man of one race could not be fertile with a woman of a nother race, but observation and statistical data have long since repudiated this notion. Here are some notable instances:

"The Reverend HARTMAN of the station at Hyndmark Lake has seen an Australian woman of pure race who bore two mestizzos from a white man and then a child of her own race from a pure Australian.

"Another Australian woman had a mestizzo from a European and later a pure Australian child from an Australian.

"GREEN knew a Bocat woman of the tribe of the Yarra who bore a mestizzo and then two pure Australian children. Also a woman of the Goulborn tribe had a mestizzo child that she killed and later on had four pure Australians.

## *Examples of Inter-racial Fertility*

"The Reverend HAGENAVER of the station at Lake Wellington knew a woman who had first two mestizzos and then six pure Australians. In two cases he saw women who had both mestizzos and pure Australians in turn.

"The mestizzos are equally fecund with other mestizzos as well as with Europeans and Australians.

"It is seldom but still there are cases when European women have united with Australians and borne them children. BROUGH SMYTH gives several examples."

Similarly there are thousands of instances in which Negresses or Japanese women have borne children to Europeans and vice versa.

From an ethnographical point of view, the observation of the varying formation and development of the genitals in the two sexes among the various races is an interesting study in itself.

It is a curious fact of nature that men who go naked are bodily and sexually stronger and have large members than those who dress themselves. People who do not limit sexual relations with only one wife, also show this superiority. Thus the genitals in the negro as well as in polygamous races of South America are well-developed. Likewise is the case with the females of these races who are always unsatisfied with the embrace of the Europeans. More air, more practice, and more of natural and original foods may be responsible for the strong manhood of the primitive races. Besides other causes, inhibitions of assumed modesty, religious suppressions, and the unwholesome effect of unnatural foods like meat and sweets, also a certain lack of ignorance of use, are powerful causes to drive away potency. On the other hand, over-indulgence is sure to make one impotent and prostrate in the long run.

## *Erotic Positions*

The observation and discussion of the various postures in which men of different races approach the woman in the act of love, is interesting both to the anthropologist and ethnologist. The civilized man is ordinarily familiar with one position only—the man-superior, and this is pre-eminently the best one for the purpose of procreation. "On the vases of ancient Peru, on the murals of Pompeii, on the paintings in India one sees this classical form of coitus which the Tuscan people called the "English" (*Anglica*), reproduced more than once as if they would indicate therewith how much more comfortable it was than any other."

But, when all is said and learnt, physical man is subject to the freaks of Nature, and to satisfy his curiosity, to give vent to passion, to find novelty, to emend drawbacks and imperfections, or otherwise cater to his impulses or tendencies, he resorts to various ways of the practice of love other than the normal one of *vir supra*, the man mounting the woman. FORBERG gives 48 positions, but Hindu erotic works, the Kama Sutra, e. g., describe hundreds of them. It is not our purpose here to elucidate these positions of love-practice. We refer to them only in passing; but broadly classified they are: *sedende, stando, a latere, praepostere, et mulier super virum*. The man of theology and religion will dub all such as sin. The anthropologists and ethnologists will observe and record these as showing racial preferences in the matter. The holy man will even say: "Turn your face away from a beautiful woman and never look at her dangerous countenance, for many men have fallen to the charms of a woman's face and perished in the pit of hell. The holy man will certainly fall and perish because he is so afraid and nothing will save him. But the man of Nature, who looks at the frank face of a fair female as he looks at the rest of the creation of God,

## *Love Code among Loangos*

seeing, sympathising or admiring, and selecting the one meant for him, cheering, consoling and passing on, will, when he becomes desirous, succeed in perpetuating his line and likeness. Says AMBROISE PARE: "Man sleeping with his companion and wife may caress and excite her by kisses so that she may become desirous of producing a creature in the image of God and so that the seeds may meet each other because women are not as prompt at the game as men." Not the words of a theologian, but more christian than those of a holy father.

The most common position of embrace is that of *vir supra feminam*. The *Loangos* the *Kamtshadalas*, the *Tshuxpha* and the *Namollo* prefer the lateral position. In Zanzibar and in Dutch East Indies the *digitisha'* is performed in reversed positions as if grinding corn. The Sudan, Eskimo, and Konjagi women stand up, bend forward and lean with their hands on the knees, while the man does his duty. The Australian natives stand and perform the coitus from the back. It is said the genitals of Ausralian women are more recessive. The Tasmanians seem to be a people ethnologically related to the Australians in this matter.

The *kamtshadalas* believe that the position prevailing among the English (i. e. the man-superior) is a serious sin and that the proper position is for the woman to lie sideways because this is the custom among the fish, their staple food.

In the opinion of PECHUEL-LOESCHE, the Loango negroes have selected the lateral position probably for physiological reasons, as the size of the male member in this race is extremely large and therefore a position should be adopted that eliminates the risk of pain and injury to the woman. Loango love is exercised only on a dais

## *Coitus in the Public*

and never on the ground; only at night and never during the day time. Among the Loangos, the legal age of exercising love is twenty years. Embrace with the pregnant woman is not forbidden among these negroes.

The Australian aborigines are the only people who do not feel shy of exercising love in the public. "One needs only to offer a man a glass of brandy to get him to look for a woman and to commit the desired act in the open street."

In the Australian women, the genitals are more recessive and, therefore, it is anatomically inconvenient to exercise love in the face-to-face position. Therefore, the position known as "*A posteriori*" is prevalent among these people.



## CHAPTER VIII.



### **Forms of Marriage in Different Races : Monogamy ; Polygamy ; Polyandry ; Harem Life : . . . .**

Ignoring *Harem* life there are three principal types of mating: Monogamy, Polygamy, and Polyandry. Among some people, at the same time and in the same society, these forms are practised separate as well as mixed up, and monogamy and polygamy exist combined with concubinage or harem life. Harems were maintained by a few licentious chiefs or nobles, notably in Turkey, Italy, and some African tribes.

Concubinage was tolerated by the christians in the early centuries, as a concession to custom, provided it meant only "One woman or one wife or one concubine." Monogamy, however, is practised even by the savages, either on grounds of morality or for economy.

The Gauls had only one wife, though the chiefs and nobles had more, as a mark of honour, importance and prestige. The Franks had concubines, beside a wife, for purposes of quick multiplication.

The ancient Germans, Mexicans, and Californians were, as a rule, monogamous, the chiefs being exceptions. The same was the case in Nicaragua.

In Central America and on Haiti, discoverers found polygamy to prevail, especially among the chiefs. But the women were not jealous. In Yucatan, polygamy was not in evidence, but unions could be made and dissolved with a remarkable facility. Some tribes of Guiana are monogamous and their morals are high. The women can neither be purchased nor abducted. But others are polyga-

### *3333 Wives to One Husband*

mous, monogamous or polyandrous according to taste. The possessor of many women is regarded wealthy and commands respect and adoration. Subsequently wives are usually bought in their early childhood. But the jealousy and riotousness of the first wife keeps her in sole occupation of the house.

With the exception of their chiefs, the Maoris are monogamous. The Aeta on the Philippines are strictly monogamous. The Rajahs of the island of Timor have a large number of concubines, though the people are monogamous. The natives of St Martin in Colombia are monogamous and punish adultery very severely.

The early Romans were polygamous. The Negro is polygamous not for passion, but because he wants to exhibit his wealth and power. He can satisfy his passion by capturing a woman in a hunt, or with an unmarried girl, or by retaining a concubine, but he marries to add to his influence. Tanda, a negro chief had 100 wives. A strict supervision is hence necessary. The wives are escorted and watched for the safety of the chief's honour. The harem is guarded by deformed and crippled men.

Among the Kaffirs the youngest wife is regarded superior, and there is always the danger of being supplanted by one still younger. Among the Kruma the first wife has authority over all the others. She asks the husband to take as many wives as he can, so that the work may be less heavy. The King of Ashanti can have a specified number of wives, 3333. They are mostly slaves. The Mohammedan princes in India are proverbial for the large number of wives and concubines in their harem. It was nothing unusual to have as many as 300 wives and over a thousand concubines.

The Fijians are decidedly polygamous and quarrels

## *Circulation of Wives Among Eskimos*

are frequent among the rival wives. The husband keeps a special stick to pacify them.

In the North American tribes the chiefs and warriors are polygamous, others keep only one woman out of economy. But when the wife becomes old, her sister is brought in as assistant wife. At one time marriage was consummated among them after a couple had lived together modestly and unpretentiously for a few years. Women of these tribes have a short though glorious period of beauty. It is cut short prematurely by heavy work and a nomadic life. After their delivery they take a cold bath, with the new born babe and return immediately to their work and their nomadism. They do not cry during the labour pains, lest the child become a coward. If the husband gets killed in a combat the wife demands vengeance. And her avenger can marry her by adopting the name of the deceased.

On other occasions the widow takes a prisoner-of-war as husband to support her family.

On Samoa a chief may have innumerable wives, repulsing them when fed up with their company. The rejected women cannot, however, be taken as wives by other persons.

The Chibchas and the Yumas (in California) are polygamous but only the first wife commands respect. The chief and nobles of Peru were polygamous.

The rich among the Malays have many wives, though they do not live together in the same village.

Polygamy is rare among the Orang-Benua because marriage can be dissolved so very easily on the flimsiest ground. The Bataks on Sumatra have usually two wives only.

The Eskimos experiment all sorts of combinations:

### *Offering Wives to Chance Guests*

one wife; several wives; a wife or wives in common, etc. etc. Exchange of wives is another feature. But there are also clans that take a second wife only when the first proves sterile.

The Aleuts are polygamous and unusually hospitable even to chance guests in that they offer their wives to them for the night.

According to Weitz, only the Banjanis among the negroes are monogamous by custom, others are due to poverty. The Banjars of Gambia have one wife, but they taste variety by a system of frequent circulation of wives.

The Malagasy are polygamous and usually marry two sisters at the same time, the elder being the superior. It is remarkable that African rival wives seldom quarrel. They are cordial to one another and obedient to the chief wife, who is either the richest, the youngest, the beautifullest, or the first married. In Congo there are two main wives, the superior and the vice-superior.

On the Carolines, the power of a chief is estimated by the number of his wives. Every man takes as many wives as he can feed. Rather common is the custom of sharing wives in common amongst friends. On the Mariannes only one wife is the legitimate wife and the others are concubines.

Polygamy is prevalent in Tukopia, Tokelan, and in Greek Archipelago. In Polynesia it is universal. The daughter of the wife's brother also becomes concubine of the man.

Among the Maories a man has usually from three to six wives, mostly sisters. The main wife is either the one who has been first wed or who has first borne a son to the husband. There is jealous rivalry among them.

Apart from being a proof of power and pelf, or

## *Polygamy Out of Sympathy*

strength of passion, polygamy is based sometimes on high feelings of sympathy and piety. Some people wish to spare their wives in pregnancy and lactation, but find prolonged abstinence too irksome. In order not to go loose, they marry more than one wife if they can afford it. They believe in a double standard of morality. Pater Salvado relates the case of one of his savages who took to wife a widow of his late friend, although he already had four wives. When asked what his reason was, he told him that the deceased had been a good friend, and he did not want to see his widow go destitute and unprotected. He really had only two wives. The other two were his brother's who had gone away on a long trip, leaving them in his charge.

The chiefs of Victoria (western Australia) are privileged to have a large number of wives, their sons two, while the others can have only one wife.

The Caribbea of the Antilles marry all the girls in a family. Each wife has her own hut, and the husband visits the huts by turns.

The Mormons of Utah were polygamous in the past.

Polyandry is not so frequent as polygamy and monogamy. It is a consequence of lack of girls, poverty and superstition.

The Britannians, Goths, Medes, and the Guanches of the Canary Islands were polygamous. The Tibetans and Mongoloids of the Himalayan ranges, the Koorg, Toda, Pandaven and Koricken tribes are still polyandrous. The Bhots of Ladak and Tibet are polyandric, but the rich are not. When the eldest brother marries, the younger brothers become naturally the assistant husbands of his wife. The woman may also marry others than brothers.

Some of the Aleuts and Eskimos are polyandric. They almost live in a complete community of sexes, so that

### *Licentiousness of Polyandric Women*

incest is quite common among them. A beautiful woman can choose as many men as she desires.

In Polynesia, polygamy and polyandry exist side by side and in combination. Everything depends on one's riches. Riches give a man or a woman the privilege to marry as many persons as he or she in his or her place desires, and poverty limits that choice. A rich woman of the high class does not allow a poor husband of low rank to have another wife, while one of her rich husbands, can have other wives, and so on and so forth.

Infanticide, or killing of new born girls, favours and encourages polyandry. The women are licentious and passionate. They destroy their sex to retain their importance. Naturally polyandric women are happier than their sisters among polygamous peoples.



## CHAPTER IX.

### **Large, Small and an unusual number of Breasts ; Ancient Methods of Beautifying the Breasts ; Arabian operation for Diminution ; Six-Breasted Woman.**

Tastes differ widely. Some see beauty in slimness. Others like cushiony plump partners. So with mammae. More often a firm and rounded, not too full or pendulous, bosom is admired and desired. Barber-surgeons of medieval times had always a brisk business whether large breasts were sought for or small ones were in favour. External applications for the purpose compounded according to curious recipes, were also much in demand. Here is one such recipe :—

“ To reduce large breasts or let small ones remain small, take the viscera (heart, liver, spleen, lungs) of a hare, mince them well and add ordinary honey in equal quantity. Mix and apply the poultice to the breasts. Renew application when dry.”  
(*Bastiment des recettes*).

*And another :—*

“ Take the marrow of sheep’s legs. Melt it over slow fire, stirring in one-third quantity of beeswax, washed white with rosewater. Wash the breasts with a mixture of equal quantities of pure white vinegar and beetjuice. Apply the salve to the whole area of the breasts and sprinkle over it a fine powder of incense. Repeat several times daily.”

Probably the recipes worked sometimes while they did not at others. But in case of failure ill-luck or adverse stars were cursed. The surgeon and his recipes were, of course, infallible. Small breasts were for a long time the ruling fashion in France, the ladies of the court taking their cue in



## *Primitive Methods of Enlarging Breasts*

beauty models from the paintings and engravings of the Fontainebleau School of Art. But the Austrian Queen Anne turned the tables on this taste and the barber-surgeons were fast busy repairing insufficiencies and rehabilitating full bosoms, with success or failure as before.

Transcaucasian women and Eastern dancing girls were famous for the perfect contours and well-rounded size of their breasts. Like the Chinese women encasing their feet in iron shoes, they enclosed their breasts in special wooden frames to limit their growth. The women of ancient Rome strove to prevent the development of their bosoms by wearing a light but firm brassiere. In case the breasts still grew in volume they applied the flesh of the angel-fish. Majority of Chinese women do not permit their breasts to grow even at the present day.

We have it on the authority of DIODORUS-SICULUS and STRABA that the Amazons burnt the breasts of young girls to restrict their too rapid growth. The nuns of certain convents applied for the same purpose a special plaster made of bole (a clay rich in iron salts), lime, parsley juice and egg-white.

Certain African tribes, however, have fancy for long, swinging breasts. Just as women prolong their hair by matting them, they pull them and bind them with cords from girlhood. The breasts of some of them reach down to the knees. Some mothers have been seen to throw their breasts over their shoulders and to suckle their babes fastened to their backs. The girls of the Assini Region in West Africa constantly rub their nipples and pull their breasts to make them full and voluminous. Sometimes they have the larvae of certain insects settle on their nipples. The continual pulling on the flesh by these creatures and the effect of their saliva make the mammæ grow in size.

In recent times, women of civilised countries have made

### *Enlarging Breasts Scientifically*

use of a scientific process to increase the volume of small breasts. This instrument consists of a cup with an open nozzle at its back and this nozzle is connected with a vacuum pump. Either breast, in turn, is placed under the cup so that it is completely encompassed by it, and the vacuum pump is worked. The vacuum induced in the cup forces the imprisoned organ to swell. It is known on good authority that 'several celebrated beauties have improved their charms by means of this apparatus.'

ALBUCASIS the famous Arabian surgeon, surgically treated over-developed breasts by removing the excess fat and then stitching up the incised wound.

The two mammæ do not develop at the same rate always. Frequently the left one is usually the larger of the two. Wet-nurses undergoing medical inspections are careful to expose their left breast only. But many mothers of growing daughters take alarm at the inequality of the mammæ and run to the doctor. They should know that this is perfectly normal.

Polymastia (the presence of more than two breasts in the female body) is not mentioned by the ancients, though undoubtedly, some of their deities, e. g., the Egyptian Isis, the Roman Artemis, the Phœnician Astarte, have been represented as having many breasts; but they were deities, the fountain-heads of fertility, and not women. However, nature is as freakish in the number of breasts as in the number of fingers and other limbs and organs. BLASIUS, BORRICHIVS and WALOCHUS have left testimony that they saw women patients with three breasts. BARTHOLIN speaks of a woman who had four. Julia, a Roman Empress was called Mammæa. She had more than two breasts. According to PERCY and FOURNIER the three breasts of a woman at Treves formed a triangle. In 1671, a woman came to Rome who had four mammae, two on

## *A Ten-Breasted Woman*

each side, all yielding milk. GARDNER saw a negress at Cape Town who had six breasts full of milk. She was delivered of four babes at the first confinement and of five at the second. PERCY mentions of a woman, taken prisoner with the Austrians by the French Army in 1801 a short time after giving birth to twins. She had two pairs of breasts full of milk and a fifth placed beneath in the mid-line of the body. This was at the time only as much developed as that of a girl at puberty. In 1886, NEUGEBAUER presented to the Imperial Academy of Vienna a photograph of a woman having ten distinct breasts, some consisting merely of the nipple and areola. SANDERS—the biographer of Queen Anne Boleyn, describes her to be a multimammate.

Polymastia has been known to be hereditary in some families. In 1827, Adrien de JUSSIEU published his observation of a young woman who had been born with three breasts, just like her mother. BLANCHARD describes the case of a multimammate Breton. He had two extra breasts on the thorax. He begot six normal daughters but seven boys exhibited the fathers' freak. One of these boys married, producing several normal daughters but four sons bearing the hereditary growth. It is not stated whether these breasts secreted milk. Medical literature contains more instances of the same kind. FRANCOIS and BLANDIN have reported cases of an artillery lieutenant and of an army surgeon, who were multimammates. Dr. HANDY-SIDE has also published two similar cases. In 1883, a young French conscript was found to have three regular pairs of breasts, all responding to touch as normal ones do. His parents were quite normally constituted. This case was reported to the *Societe d' Anthropologie* and it was held to be an instance of atavism, a reversion to more primitive forms of life.

Dr. TEIZO IWAI of Japan published his 'A Statistical Study on the Polymastia of the Japanese' in the *Lancet* of September 14, 1907. We may call the following interesting figures

### *Supernumerary Breast on Thigh*

and points from his article :—

“Number examined 11789; males: 6803; Females: 4986; of these 139 males and 304 females were polymasts; in a few cases the glands exceeded three and heredity was found to play an important part in the transmission of the anomaly.”

The doctor states that during gestation these extra breasts swell up and they give milk at the time of lactation; what is peculiar is that the supernumerary glands of the Japanese polymasts are situated above the normal ones on the anterior borders of the armpit, the inner face of the arm, etc.; while among occidental peoples these glands are usually found below the normal mammary position. Also both in Japan and Occident the anomaly is more frequent on the left side than on the right.

STEINBORN of Thorn has reported the case of mammary gland on the inner right thigh of a man. It kept on growing for six years when at last it was examined by Dr. MOSIG in 1898, and was diagnosed to be a case of polymastia. STEINBORN saw it the next year. It had developed to the size of a goose-egg. In every way it was distinctly a mammary gland, but there was no secretion. His children had no trace of the growth.

## CHAPTER X.

### **Selection of a Mate in Different Countries and Races ; Testing-nights of love ; The Game of Hide and Seek ; Poetical wedding ; Sacred intercourse of Australian Girls ; etc, etc. . . . .**

The selection of a companion by free and natural choice is an interesting story in itself as this selection is made in curious ways by different peoples of the world.

According to MANTEGAZZA, "Among the negroes in Loango, the youthful suitor first acquires the sympathetic love of the girl. Without her consent neither wealth, nor burning desire, nor the power of parents and friends, are of any avail. But when two young persons fall in love they are fully aware of the means of arriving at their wishes without the consent of parents or the presence of the necessary dot. Marriage, however, does not take place until after three testing nights. On first two nights when the cock has crowed, the girl leaves the young man. In the last she remains with him until late in the morning thus signifying that she is well satisfied with him. Immediately afterwards marriage is celebrated. If the couple is dissatisfied with the results of the test, all ties are released and the girl is not considered in the least dishonoured."

Among the Alta in the Philippines, the suitor asks the parents for the girl's hand. Unseen by the young man, the girl is sent into the forest before daybreak and an hour later the suitor follows her. The girl takes circuitous routes to make it difficult for her lover to find her out. The man must patiently follow her tracks and return to her parent's home with her before sunset. If he succeeds in his quest, he is

## *Romance and Poetry in Selection*

allowed to wed the girl; if he fails in his quest, he has to leave off with his suit.

In the district of Berent marriage is completed in an atmosphere of romance and poetry. The lover and his friends repair to the house of the girl and say, "We are afraid a wounded deer which this man (pointing to the suitor) shot, has taken refuge in your house. Won't you let us look for it"? Or else they say, "We are just returning from the hunt and we've seen a wounded deer running into this house. Will you permit us to look for it in the house?"

The parents give the permission. The suitor sits down, but immediately afterwards the bride and all her girl friends are seen to run away from the house. The suitor cries out, "My deer has disappeared amidst that herd." Then the friends of the suitor, acting as hunting-dogs, run after the girls and catch one after the other. One by one they bring the girls to the suitor and ask: "Is this the wounded deer shot at by you?" He shakes his head until his beloved girl is presented. "This is the wounded deer: I must show her all possible sympathy." And to give a practical shape to his words, he rises, embraces the girl, kisses her and finally encircles her in his arms. This connotes the termination of the marriage. It is followed by a dinner the same evening and shots are fired in celebration of the happy ending.

Probably in no other country is the consent to marriage given by the girl with greater modesty than in West Prussia. First the parents consider the union and if they approve of the youngman, they arrange an appointment with him at their house to see if he pleases their daughter.

Accompanied by his father, the prospective husband comes to the house on the festive day. They take breakfast together, go to church and discuss the topics of the day. The girl, who has as yet remained unseen, prepares the

## *Variety of Love Combinations*

dinner and sees for the first time from the window the young man intended to be her husband. She observes closely his figure, appearance, and movements. If she does not like him, she does not show herself during the entire day and the suitor knows what is in store for him. He has been found wanting in something and must accept the refusal in good cheer. But if the girl appears at the table, the case is hopeful; and if she serves the guests with zeal and fervour and exchanges merry words with the prospective father-in-law, the question of selection is fully solved and marriage is celebrated soon afterwards.

Consent of the parents and observance of other social laws often play a prominent part in the choice of a love companion. In his "Sexual Relations of Mankind," Mantegazza has enumerated the following forms of love combinations:

"Among the Eskimos the young man asks for the hand of the girl from the mother. If she consents he sends the girl a new dress. By the simple ceremony of wearing it, the marriage is consummated.

"In Abyssinia the engagement takes place at a very young age, but from that day on the couple are not allowed to see each other.

"In Tigre this rule is so strict that the bride may not from that day on leave the house again because she is afraid that if she does not obey the law she will be bitten by a snake.

"Among the Firelanders the girls go hunting for men at the age of twelve, even though they do not become mothers until about seventeen. The men marry from fourteen to sixteen years.

"The father chooses the strongest, smartest and handiest one from among suitors, fixes the number of skins that he

### *Marital Life at Eleven*

must be paid. And the number of days the youth must work under his direction. As soon as the girl gives her own consent, she picks the most beautiful and strongest man. Weak and malformed men remain bachelors all their lives.

"Among the Tchuktcha marriage is nearly always arranged by the parents. The engagement takes place at a very youthful age. When the groom has attained his fourteenth year and the bride her eleventh, they already sleep with each other.

"Among the ancient Mexicans a matron asks in the name of the young man for the hand of the girl. It was the custom to refuse the first request. Then a debate follows about the amount of the dot. If two young men ask for the girl, a duel decides the issue. The parents of the girl receive presents from the groom, but it cannot be said that the marriage was decided by purchase.

"When the consent of both families had been obtained, the astrologers were asked to choose a day favourable to the marriage. The first ceremony consisted in the couple's blowing smoke in the face of each other as a token of their mutual respect and love. Then they lay down on a mat, on which they ate together and listened to a priest who tied their clothes together. The couple had to fast then for four days and to occupy themselves with religious rites, smoking and drawing of blood. After this period was over, the priest brought them two new mats on which the marriage was consummated.

"In Polynesia the engagement is often celebrated in the first infancy, but the husband and wife were tabu until the eighteenth year. Sometimes the engagements were concluded when the children were as yet unborn.

"When a Hottentot is in love with a girl he does not bother about pleasing her but turns to her father. The con-



## *Free Offer of Daughters*

sent of the girl is almost always certain and, in any case, of secondary importance.

"In the rare cases when a Hottentot girl refuses obstinately to bed with her suitor, she can regain her freedom on only one condition: she must defend herself for one whole night from the advances of her own husband by using her natural weapons, her force, nails and teeth. In any case refusal is very rare and takes place when a girl has been engaged in her youth to another.

"When the Tehueltsch wants a woman, he chooses a girl most sympathetic, puts on his best dress and visits the father or mother, offering dogs, silver and horses. If these presents are accepted the marriage is concluded. The next day the married couple live in the same hut. A great ball is then given, invariably ending in orgies of drink and passion.

"Ramon Lista repeats a conversation between himself and a Tehueltsch-hazik, who offered him in very bad Spanish his own daughter without money or presents :

Vos ser compadre mio (Would you like to be my friend)?

Si hermano, yo compadre tuyo (Yes, brother, I am your friend).

No querer casar con china, mi hica (Don't you want to marry my little one)?

Ahora no, compadre (Not now, friend).

Bueno cuandovos querer decir yo dar china,gratis (Good when you want her tell me, I'll give you the little one for nothing).

"The Australians in the western district of Victoria engage their children when the latter are barely able to walk. The proposal is made by the father of the girl. If the other consents he makes a rug of opossum skins for the girl. If a man and woman were not engaged in their youth they chose each

### *Women as reward for Bravery*

other at the *corrobborree*. But on this occasion the young people are constantly watched by friends of the family. When a girl pleases a young man he does not take the trouble to sound her feelings but is content with informing the father. If the father consents, the girl must obey. If she escapes, she can be killed, although her family is allowed to revenge her death.

“ There is also another way of obtaining a woman. Two young men of different tribes may exchange sisters or cousins provided that the chiefs are acquiescent. The consent of the girl is not necessary in this case.

“ The rule, however, is that the father can dispose of his own daughter and give her in marriage. If the father is dead, the son can dispose of his sisters with the consent of his uncle. If the woman has no male relatives the chief can dispose of her ; often he himself takes her to wife.

“ When a chief distinguishes as a brave warrior and clever hunter, the other chiefs compete with each other in giving him their daughters. The men belonging to the family of the chief are in an unhappy position, for often when they ask him for permission to marry, he takes the girls to himself and they are thus forced to remain bachelors.

“ If a marriage proves unfruitful the woman can be sent back to her own tribe and is allowed to re-marry. If she is mistreated by her husband, she can place herself under the protection of another man with the intention of becoming his wife. That this may happen, the protector has to challenge the husband in an open field and to conquer him in the presence of the chiefs and friends of both the parties. If he is decided the victor he becomes her rightful husband.

“ When the husband discovers that his wife is in love with another, he may consent to her leaving him. He himself carries her possessions to her lover's home. If the chief does

## ***Love Conduct in Australia***

not consent to the new marriage or exchange, she must remain in the home of her first husband until an assembly of the people legalize her new union.

“A woman of the chieftain’s family may marry with his consent another chief or the son of one if the latter sits down in a wuuru next to her. She cannot resist. The first woman, however, is always the superior.

“A man may love a girl without her reciprocation. He then tries to get a lock of her hair, covers it with grease and red earth and carries it a whole year on his body. This is cause of great grief to the girl. She often dies of this and a bloody vendetta springs up.

“Love by free choice has in Australia, at least among the natives observed by DAWSON, few means.

“When a young orphan, against the wishes of her relatives, escapes with a man of other tribe, the lover is informed that he must return the girl or she will be rescued by force. Bloodshed often results from the ensuing battle. If the girl succeeds in running away for a second time, she is regarded as his lawful wife.

“In Australia the girls are very early engaged and from that time on are free to practise love with whomever they want. On the other hand, once married, adultery is very severely punished, even with death.

“Also among the Maori in New Zealand the girls can dispose of their bodies as they please, but they must observe a modest conduct in their adventures. They are very faithful once they are married. Otherwise the early misuse of love matures them rapidly. They are often engaged as children and then intercourse is considered as sacred as if married.

“When a young man desires a woman, he chooses a girl that pleases him and begins a long siege. He usually succeeds in winning her even if relatives or friends are unwilling.

### *Sacred Intercourse of Fijian Girls*

"Sometimes it occurs that two equally distinguished young men desire the young girl. The parents then propose that the rivals take her by force. Both young men then vie in carrying her to their house by pulling one of her arms. The poor girl's arms are often disjointed in this struggle and for a long time she is in a miserable condition.

"When a young man is refused by girl, he takes her by force. A regular battle then takes place between the adherents of both parties. This bloody battle sometimes results in the killing of the girl by one of the losers or in the heart of combat.

"The Fiji girls are engaged in their early youth without any regard to the age of the suitor. The engagement consists in the mother's presentation to the suitor of a *liku* that covers the sexual parts. From that moment on he takes her under his protection and unites with her when he thinks she is fit.

"In several parts of the Fiji Islands the bride has four holy days on which she is especially dressed, painted with *kurkuma* and oil and she must sit at home. At the end of the fourth day she is led to the ocean by many women and catches and prepares some fish. The bridegroom is then called and the couple give each other of the food. The groom then proceeds to build a house. She must submit to the painful tattooing which indicates that she has joined the ranks of women. At the completion of the house all the friends assemble and are very lavish in their gifts. When the festival has ended the girl is publicly presented to the man. He then exchanges her *liku* for a larger one, more in keeping with her position and growth.

"If the girl is from an important family, her father gives her fifteen girls as chambermaids to keep her company in the new house. The girls are under supervision of an old woman.

## *Djudjur, Somando, Ambilanakis*

"When the bride goes to her new house, her relatives and friends press about her and overwhelm her with caresses and kisses. Williams has described the greetings of a king to his daughter who was on the point of leaving the parental house for her husband's home. She cried unceasingly and her tears ran down her body, freshly oiled for the gay ceremony. The father told her not to cry: "You're not leaving the country. You're just going on a little trip. Here you work hard. There you will rest. Here you eat common food. There you will partake of the choicest of foods. But don't cry, you'll spoil your oil-dressing."

"Among the Malays there are three kinds of marriage: the *djudjur* is the buying of the woman who with her children is considered as property and is handed down to the inheritors of the husband. The parents of the girl lose every right to her and can only regret when she is mistreated by the husband. Marriage prices are very high and hence men do not marry until their first youth has passed and they have saved up enough money. In order that the woman should not remain in absolute dependence on the husband, often only a small part of the price is paid.

"The *somando* is contracted by presenting a gift to the woman. She pays the greatest cost of the marriage. Therefore man and woman are in equal rank and have the same rights on their children and their commonwealth. In case of a separation, however, the house remains with the woman and the children choose the parent with whom they wish to remain.

"The *ambilanakis*, a third form of marriage in which the husband does not pay anything but enters into the services of the family and has no rights on the children. This takes place

### *Sale and Loan of Women and Children*

when there is only a daughter in the family and the family is dependent on her work.

“Besides these principal forms of marriage, there are many combinatorial forms. One of the most notable is the exchange of a daughter-in-law for the daughter.

“In Sumatra there exists only the *somando* marriage. If a second wife is added to the family the first wife receives a present of forty guilders. If the husband refuses to pay the debts of the relatives of the woman, she threatens him with separation. Women and children are sold or loaned as security; when the husband has paid his debt his wife and children are returned to him.

“In many parts of Sumatra many remain single on account of the high price of the women. Sometimes the girl arrives at an understanding with the man whom she loves to be sold cheaply or she allows herself to be abducted. The oldest marriage rites, originally Malayans, consist in the man leaning his left knee against the knees of the woman. At the death of the man she is inherited by the eldest of the remaining brothers.

“Among the Orang Benua the marriage rite consists in the presentation of a blowing-pipe to the wife and a piece of earthenware pot to the husband. Logan says that he found the marriage rite in certain parts to consist of eating of a common bowl.

“Among these people a marriage cannot be consummated without the consent of the parents. The head of the family exercises great authority over the rest of the family.

“The Battoks in Sumatra have two forms of marriage corresponding to the *djudjur* and the *ambilanakis* of the Malayans and consists of buying the girl. The woman can be pawned for the debts of the husband if she fails to give birth

## *Iroquois Sexual Hypocrisy*

to sons or can be exchanged for one of her sisters. The high price of the girls results in many of them remaining unmarried.

" In North America the parents usually contract the marriage without the knowledge of the girl or her acquaintance with the man. They know that the couple can easily separate if they are unhappy.

" Among the Iroquois and several tribes of the Algonquins the mothers by preference occupy themselves with the choosing of companions for their daughters.

" The Iroquois show so much hypocrisy in their sexual relations that they seem more civilized than savage. The young men and women are not even allowed to speak publicly with each other. This, of course, does not prevent accidents. A very remarkable custom among them is the marrying of old widows to very young men.

" The marriage contract is celebrated among the Iroquois by two maize-cakes, which the bride brings to her prospective mother-in-law. She receives in return some kind of fowl.

" Another way of blessing the union is by the bride giving some firewood to the groom to burn. The couple lie next to the fire and the marriage is consummated.

" The Odshibway on the contrary allow their children free choice because they have learned that when a forced marriage is distasteful, the children escape and marry of their own accord. Therefore the natural result was the courtship. The suitor sends the girl a choice bit of fowl. She returns it nicely fried and also sends another present. The girls on their part do everything possible to be liked and chosen by a valiant warrior.

" The Osage girls express their wishes by giving the young man a piece of maize-bread. They organize a festival and publicly express their desire to become man and woman. As a token of joy the people present build a hut for the couple.

• *Bean-trees as a Symbol of Friendship*

It is indeed difficult to find a simpler and more beautiful rite of marriage.

“Among the Aztecs the young man assumes the initiative and sends the girl the fat of a bear which he has killed. He helps her cultivate a lot on which they plant bean-trees, as a symbol of their future relations of an intimate character.



## *Intermarriage of Brothers and Sisters*

In Yucatan, one could not marry the mother-in-law, the sister-in-law and the female relations on the father's side.

The Peruvians married the closest relations on the father's side and looked with scanty respect those on the mother's side. Generally they seem to have been but little interested in the question of incest.

In ancient Egypt and Persia, brothers and sisters were freely allowed to intermarry.

The natives of California did not object to the father sleeping with his own daughter.

Among the Bedouins, a man has the privilege of marrying his first cousin.

Among the Zulus paternal blood is not allowed to mix. It is permitted to marry the sisters of the wives.

The Loango negroes permit marriage between cousins but forbid it between an uncle and a cousin.

The Peruvians who did not mind incest, took great care to avoid the fusion of different classes.

Among the Tupi in Brazil close relatives were not allowed to marry, though the uncle could marry his niece. The only marriage rite was to lie together with the approval of the closest relative of the girl. The braver the boy the more wives he got. The first wife was the superior, though all the women usually lived in harmony. Women were not touched during pregnancy and menstruation. A girl must give up all laxity when she became a wife. An adulteress was killed or starved to death.

The Chibchas of Central America prohibit marriages of close relatives, but in new England brothers may marry sisters in the families of the chiefs.

Marriages of blood-relations were forbidden among the Charrua, the Abipones and the Arras.

### *General Dislike for Blood-relationship*

Among the Omahas marriage between even most distant relatives were forbidden. In the Carolines incestuous couples were hunted at the stake.

Among the natives of North America marriage was concluded by exogamy and persons of the same totem could not intermarry. Some tribes do it even now. The son belongs to the tribe of the mother whom he follows in case of a separation, and from whom he inherits. Apparently the ancient savages did not believe in the father's part in procreation. The spirit came and roosted in the married woman's womb, father or no father. They said that their married girls copulated but they got no children. Where there was a traditional dynasty it did not descend from father to son, but went to the mother. Thus the son of the sister was the ruler.

In Malabar and the South Indian states also the son of the king's sister, or the daughter or the sister herself, claims the throne.

From the collected data it appears that the abhorrence of blood-relationship is the general rule in all parts of the world and that incest is only an exception.

There is perhaps no other country that has such abhorrence for incest as Australia. Dawson describes the marriage laws of the Australians thus :

"The Australians are strictly separated into tribes. Every male belongs to his father's tribe and may not enjoy any woman from the same tribe. They are also separated into classes; the male belongs to the class of the mother and is not allowed to marry a woman of the same class, for the woman of the same class is regarded as his sister. A man is also not permitted to marry within a tribe of his mother or grandmother, or one that speaks his own dialect.

"On the other hand a man can marry the widow of his brother or the sister of his dead wife or a woman from her

## ***Australian Abhorrence for Incest***

tribe. But he is not allowed to do this if he is only separated from his wife or in the event of his killing her. He may also not marry the daughter of the wife by a former marriage.

“The chiefs, their sons and daughters, may only marry with families of other chiefs. If a chief insists on marrying a plebeian woman, the children are not disinherited, but these marriages are detested.

“If the husband dies, his brother is forced to marry the wife and protect her and her children. If the deceased has no brother, the chief sends her back to her own tribe until the period of mourning has passed. Then her relatives arrive at an agreement with the chief that she must marry again, and she is forced to live with the male of their choice. She has no voice in the matter. No marriage can be consummated without the consent of the chief, for he must first assure himself that there is no blood-tie between the couple. He is paid for his trouble.

“The abhorrence of incest is so great among the Australians that as soon as a love affair has been discovered between persons of the same family, the relatives or brothers of the girl beat her unmercifully. The young man is dragged to the chief of the tribe and punished severely. If they repeat their offense they are beaten to the point of exhaustion.

“Any child born from such a union is taken from the parents and given to the grandmother to do with as she pleases.

“Illegal births are very rare among these natives. The perpetrators are either beaten or killed.

“After the invasion of the Europeans in Australia the severity of these laws was lessened. The natives ascribe the poor health of their offspring to the diminution of the penalties.”

Salvado is responsible for the statement that the Australians are not allowed to marry before their twenty-eighth year.

### *Intermarriage Between Uncle and Cousin*

The effect of the law is indifference to women. He also says that they are forbidden to marry a woman of their own family or totem. Ordinarily men have two wives, one about 25 years old, and the other below 10. The woman is usually stolen if the father's consent is not easily gained. Beautiful girls are always stolen and are passed on from one man to another. They are often forced to make long voyages for their abductors must bring them to a port of safety. Brough Smith adds that besides his lawful women, every man has also his clandestine love and asks, "How can exogamy be preserved?" Thus the law is frequently broken even though its infractions are punished by death." In Western Australia the possession of a woman produces trouble almost every day. A woman is abducted on an average once a day. In these continual battles, she is sometimes killed. But these fatalities are no hindrance to the practice. It is not too rare to find an elderly fellow engaged to an infant, feeding and protecting her and waiting for her to attain puberty, unless she is abducted in the meanwhile.

Among the Dayaks the marriage between cousins is forbidden, but the marriage between uncle and cousin is permitted. The marriage of the widower with the sister of the deceased wife is the prevailing custom. The inhabitants of Lingga do not permit love between persons of different classes of society, but infractions are not uncommon, the lovers ending their career by flying to the forest and committing suicide.

In Tasmania and the *Trobriand* Island only the mother's clan was respected.

Many nations impose rigid restrictions on widows. There is no uniform rule. From a short simple mourning period to suicide on the grave or funeral pyre of the deceased husband, there is a wide range of diversity of practice.

In West Prussia, when a groom enters his room with his newly-wedded (widow) wife, the musicians stand on the roof

## *Inhuman Treatment of Widows*

and blow the music down the chimney. In other parts of Germany threshed straw is strewn on the road to be taken by the new husband.

In France and Italy widows cut their hair off and sacrifice it to the dead husband. In past centuries, they were given penitence by the church and married only at night.

The Aurakanian widows blackened their faces and remained a whole year in solitary mourning. The defaulter was killed by the relatives of the dead husband.

In New Zealand the widows and widowers were out-casted until the corpse of the deceased had been eaten away. In Samoa the widows became the wives of the deceased's brother. In Haiti the widows of the dead king followed him into the grave.

The widows of the Hottentots can remarry provided they have the tip of a finger amputated.

In the Congo Angola and among the Marawi and many other tribes of Africa the favourite women of the deceased are killed or buried alive in the grave.

The same custom is also found in some tribes of North America. It does not obtain now on the Fiji islands though it was rigorously observed in former times.

In India and China, some widows among the high castes flung themselves into the burning pyre of the deceased husband. Such cases of Sati occur very rarely now, as law and the society do not permit it. But widows are generally reluctant to be married a second time.

## CHAPTER XII.

### **Signs of, and queer tests for, Pregnancy ; Duration of Pregnancy ; Vagaries of Pregnancy ; Sexual Book-keeping in China.**

It was in the 16th century that a French Physician, Jacques DUVAL, set forth the following as the true signs of pregnancy :

“ If, one month after pleasant, joyous cohabitation with her husband (even more pleasurable than usual, for without pleasure the act is incomplete), the woman fails to have her natural purgations, and if she feels her breasts to be firmer, harder and more swollen than is their wont, and finds the nipples firmer and darker brown in colour, it is a manifest sign of pregnancy.”

Present day observation fully agrees with the findings of Jacques DUVAL.

This physician further points out that at the commencement of gestation there develops in the woman, “a sort of disdain for, and unaccustomed coldness to the husband’s approaches.” Simultaneously, her face becomes freckled due to disturbance in blood circulation. Duval further remarks about pregnant women that :

“ These women begin to dislike meats, and have attacks of nausea which sometimes terminate in vomiting. It often happens that they will feel an incessant urge to spit, this being called “spitting on the firebrands” (*cracher sur les tisons*). Frequently they experience such an intense desire for certain strange, rare foods that their offspring will in many instances bear the marks of these edibles. Together with

## *Signs of Pregnancy*

these signs, there is swelling of the belly. But the complete diagnosis of pregnancy can be made only in the third or fourth month, when the woman begins to feel the movements of the child."

According to STRATZ, as quoted by Havelock Ellis, "If her moment of greatest physical perfection corresponds with the early months of pregnancy, a beautiful woman ought to be most beautiful when she is pregnant, for with the beginning of pregnancy metabolism is increased, the colour of the skin becomes more lively and delicate, the breasts firmer. Pregnancy may, indeed, often become visible soon after conception by the brighter eye, the livelier glance, resulting from greater vascular activity; though later, with the increase of strain, the face may tend to become somewhat thin and distorted. The hair assumes a new vigour, even though it may have been falling out before. The temperature rises; the weight increases, even apart from the growth of the foetus. The efflorescence of pregnancy shows itself, as in the blossoming fecundated flower, by increased pigmentation. The nipples with their areolæ, and the mid-line of the belly, become darker; brown flecks (*lentigo*) tend to appear on the forehead, neck, arms, and body; while *striæ* (streaks)—at first blue red, then a brilliant white appear on the belly and thighs, though these are scarcely normal, for they are not seen in women with very elastic skins and are rare among peasants and savages. The whole carriage of the woman tends to become changed with the development of the mighty seed of man planted within her; it stimulates the carriage of pride with the arched back and protruded abdomen. The pregnant woman has been lifted above the level of ordinary humanity to become the casket of an inestimable jewel."

The 'longings' of pregnancy are proverbial. This manifestation usually takes the form of more or less irresistible

## *The Longings of Pregnancy*

desires for some special food or drink, whether digestible or indigestible. Sometimes the food article craved for is a substance that the woman ordinarily likes, but, in most cases, the desire is for such substances as are highly repugnant under ordinary circumstances. There is no end to the list of these food articles. In his "Studies in the Psychology of Sex" Havelock Ellis gives us a very vivid picture of the curious longings of pregnant women. Writes he:

"The old medical authors abound in narratives describing the longings of pregnant women for natural and unnatural foods. This affection was commonly called *pica*, sometimes *citra* or *malatia*. SCHURIG, whose works are a comprehensive treasure house of ancient medical lore, devotes a long chapter (cap. II) of his *Chylologia*, published in 1725, to *PICA* as manifested mainly, though not exclusively, in pregnant women. Some women, he tells us, have been compelled to eat all sorts of earthy substances, of which sand seems the most common, and one Italian woman when pregnant ate several pounds of sand with much satisfaction, following it up with a draught of her own urine. Lime, mud, chalk, charcoal, cinders, pitch are also the desired substances in other cases detailed. One pregnant woman must eat bread fresh from the oven in very large quantities, and a certain noble matron ate 140 sweet cakes in one day and one night. Wheat and various kinds of corn as well as vegetables were the foods desired by many longing women. One woman was responsible for 20 pounds of pepper, another ate ginger in large quantities, a third kept mace under her pillow: cinnamon, salt, emulsion of almonds, treacle, mushrooms, were desired by others. Cherries were longed for by one, and another ate 30 or 40 lemons in one night. Various kinds of fish—mullet, oysters, crabs, live eels, etc.—are mentioned, while other women have found delectation in lizards, frogs, spiders and flies, even scorpions, lice and fleas. A pregnant woman, aged 33, of sanguine temperament,



## *Queer Cravings of Pregnant Women*

ate a live fowl completely with intense satisfaction. Skin, wool, cotton thread, linen, blotting paper have been desired, as well as more repulsive substances, such as nasal mucus and feces (eaten with bread). Vinegar, ice, and snow occur in other cases. One woman stilled a desire for human flesh by biting the nates of children or the arms of men. Metals are also swallowed, such as iron, silver, etc. One pregnant woman wished to throw eggs in her husband's face, and another to have her husband throw eggs in her face.

"In the next chapter of the same work Schurig describes cases of acute antipathy which may arise under the same circumstances (cap. III, "De Nausea seu Antipathia certorum ciborum"). The list includes bread, meat, fowls, fish, eels (a very common repulsion), crabs, milk, butter (very often), cheese (often), honey, sugar, salt, eggs, caviar, sulphur, apples (especially their odour), strawberries, mulberries, cinnamon, mace, capers, pepper, onions, mustard, beetroot, rice, mint, absinthe, roses (many pages are devoted to this antipathy), lilies, elder flowers, musk (which sometimes caused vomiting), amber, coffee, opiates, olive oil, vinegar, cats, frogs, spiders, wasps, swords.

More recently Gould and Pyle (*Anomalies and Curiosities of Medicine*, p. 80) have briefly summarized some of the ancient and modern records concerning the longings of pregnant women."

Compared to the scientific observations of Jacques DUVAL, the tests employed by old housewives to determine pregnancy, were very queer and primitive. Here are some of them described by Dr. CABANES:

"According to MIZALDO, they used to collect the woman's urine in a brass basin, and leave an iron nail in the liquid overnight. If the woman was pregnant, the nail was supposed to turn red.

## Queer Tests of Pregnancy

"It is from FERNEL, physician to Henry II of France, that old wives borrowed the following method: the urine is mixed with wine, and if the resultant mixture thickens like a bean soup, the woman is supposed to be pregnant. The same urine, kept for three days covered with a piece of cloth, was supposed to become full of little animals resembling lice.

"ZACCHIAS likens these tests to the ones used by charlatans, who claim to guess a woman's most intimate, hidden thoughts by examining her urine.

"There is another test of very ancient origin. It goes back to HIPPOCRATES. "If you wish to know whether a woman has conceived, have her drink some hydromel (*aqua mulsa*) before she goes to bed. If she is pregnant, she will be seized with cramps (*alvi tormina patietur*)."

"*Aqua mulsa* meant a mixture of honey and water. A mixture of honey and wine constituted the hydromel known as *mulsum*.

"The physicians of the 17th century strongly opposed this practice as being dangerous, on the ground that honey stimulates the menstrual flow, and, in the case of a pregnant woman, causes abortion.

"HIPPOCRATES has recourse to still other procedures, quite as odd, which seem not to have fallen into disuse until the 17th century. There were fumigations (*suffitus*) for example and the application of red earth to the eyes. Only if the woman was pregnant was the latter application supposed to fail to heat the eye-lids.

"Nicolas VENETTE says: "Some midwives insert a clove of garlic into the woman's sex, or burn myrrh, incense or some other aromatic substance at the entrance to the vagina, so that the vapour will go up through the body from the lower parts. If, after some moments, the woman fails to taste or

## *Unusual Cases of Premature Children*

smell the garlic or the aromatic scent, the mid-wife concludes that the woman is pregnant."

"Lastly, let us not forget the recipe, borrowed from a somewhat crude bio-chemistry, which consisted in putting a few drops of the woman's blood in a jar of water. The blood's falling to the bottom of the jar was held to be more than ample proof of pregnancy."

From the earliest times, the duration of pregnancy has been reckoned at ten lunar months, that is 276 days or thereabouts, just as we today count it at nine months, which also makes 276 days. But Nature shows her freaks here as everywhere else, and there are authentic records of children who were born much earlier or much later than the usual 276 days.

Fortunio LICETI, son of a famous physician of Genoa, who later on himself became professor of philosophy and medicine, was born in the sixth month of pregnancy as a puny child with just a spark of life in him. His father had him placed in an improvised incubator—a kind of cotton box maintained at a uniform temperature. Through the very careful and skilled attention of his father, he ultimately acquired perfect health, grew to be an illustrious professor at the universities of Pisa and Padua and became the author of several popular works. Born in 1577, LICETI died in 1657 at the age of eighty. Obviously his premature birth did not prevent his reaching a ripe old age.

MOORE has described a case in which a woman bore a child at the end of the fifth month. The baby weighed only 1½ pounds at birth and was only nine inches in length. It was nourished by dropping liquid food into its mouth. At the end of twelve months, it was quite healthy and weighed about fourteen pounds.

## *476-Day Pregnancy*

Barker reports the case of a female child which "survived although born on the one hundred and fifty-eighth day of gestation. At the time of delivery the infant was wrapped carefully, placed in a box and deposited near the fireside. It did not suckle properly and did not begin to walk until nineteen months old. Three and one half years later the little girl was healthy and thriving, but much below average weight for her age."

If there are cases in which children come into this world ahead of time, there are also cases in which the pregnancy is prolonged much beyond its usual period. Dr. CABANES has reported the following most remarkable case of protracted pregnancy:—

"The subject was a 35-year old woman who expected to be confined sometime about the end of April 1883. In May she had a few labor-pains that passed away, and during the next few months she remained about as large as usual and was several times thought to be in the early stages of labour. In September the mouth of the womb dilated, permitting easy entrance of two fingers, and the head of the fetus could be felt. The condition persisted for about a month. During these last few months the woman suffered almost unendurable pain from the child's movements. Finally, on November 6th, after a pregnancy lasting 476 days the woman was delivered of a son weighing 13 pounds."

Similarly, FODERE reports that in the case of his own wife pregnancy lasted ten months and a half on two successive occasions. On both the occasions labour pains started in the ninth month, and then stopped to recommence again six weeks later, this time resulting in delivery.

It is a common belief, and one that has been current since very remote times, that 'reformers, heroes, warriors, and children of great size and corpulence require a longer residence in the womb to ripen for delivery.'

## *Sexual Book-keeping in China*

In view of the freaks that Nature often plays with the duration of pregnancy, the law about legitimacy is different in different countries. According to the Austrian law a child is legitimate if born within 300 days of conception. Codes in other countries are even more liberal. In Prussia, legitimacy is recognised upto the end of the 302nd day, and in England upto the 311th day. In America the law is still more liberal for no fixed time for the duration of pregnancy is recognised.

Anthropologically speaking, there is reason to believe that gestation lasts longer among primitive peoples than among the civilized ; longer in human races of tall stature than in those of short stature.

In order to determine the legitimacy of every child born in the Imperial household in China, a sort of diary was maintained for every one of the seventy-two concubines of the Emperor and a mere glance at the dairy would show the last date of the woman's cohabitation with the Emperor. In this connection, D. Matignon gives the following interesting details :—

“ When the emperor desires a woman, he inscribes her name on a token, gives it to a eunuch, who in turn hands it to the chosen woman. The latter is borne upon a sedan chair into the chamber of her august master. Two eunuchs stand guard at the door, and when day breaks, they enter and awaken the concubine, then carry her back to her own quarters. Her name is written in a register with a notation to the effect that on such a night of a particular month she had relations with the emperor, who would affix his signature to the entry. This book-keeping was designed to protect the rights of any children who might be born of these unions.”

## CHAPTER XIII

### **Extra-ordinary Pregnancies and Deliveries; Twins Varying in Colour; Long-lasting Pregnancies; Voluntary Control of Sex of Offspring; Procreative Recipes.**

Development of the embryo in the uterus and its expulsion at maturity through the vagina is the normal course of a pregnancy but there are numerous instances of pregnancy occurring outside the womb somewhere in the abdomen, the foetus developing particularly in the space between the vagina and the rectum. As early as the year 1650, RIOLAN described such a pregnancy in a paper, having witnessed it in a laundress who was in the service of ANNE of AUSTRIA. His report was ridiculed by the court physician which shows that such a case was just a novelty for that century. But a quarter of a century later on, the *Journal des savants* and the *Philosophical Transactions* published several instances of a similar kind. Extra-uterine pregnancies have since those times been reported in the periodic bulletins of the *Societe de Medecine de Paris* as observed by MAURICEAU, de GRAAF, LITTRE, DUVERNEY, DIONIS, BASSIERE, VARNIER, VANDER BELEN, LAUGIER, BAUDELOCQUE and others.

HARRISON describes an anal delivery which he says he attended himself. The neck of the uterus being cartilaginous adhered firmly to the surrounding parts. After rupture of the womb the fetal membranes came away by the anus. MORISANI also describes a case of extra-uterine pregnancy. After an attack of severe pain in the abdomen, followed by hæmorrhage, the woman felt an urgent desire to defecate. The foetal movement ceased but the previous symptoms shortly returned and the woman went to the stool again.

## *Abortion Via the Mouth*

This time she passed blood and felt a blockage of the rectum, which she attempted to relieve with her hands. In doing this she grasped the leg of the fetus. She was removed to the hospital and a nine-inch fetus was extracted by way of the anus.

KIMURA gives an account of an un-usual extra-uterine pregnancy of a Japanese woman. An arm of the fetus protruded through the mother's abdomen above the navel, and the removal was affected by incision in the belly. DEVERGIE reports the case of a 30-year old woman who died during pregnancy, leaving several young children. The postmortem showed a fetus, in the third month, in the uterus and another five-month fetus, weighing over five pounds, in the abdominal cavity on the right side.

Old writers have described cases of abortion via the mouth, but these were most probably cases in which remains of extra-uterine pregnancies had entered the alimentary canal. Discharge of fetal fragments through the bladder has also been reported.

It will be a pleasant surprise to read instances of child-birth occurring during sleep, physical and hypnotic. Montgomery relates the case of a lady, mother of several children, who was once delivered while in sleep. FANTON hypnotised twelve cases who were delivered without suffering the least pain or becoming aware of the process of delivery. FAHEN-STOCK delivered a woman while sleep-walking. There are also cases on record where painless and unconscious deliveries were effected in a state of intoxication, the alcohol acting as an anæsthetic.

We shall relate below cases of superfetation, protracted deliveries and quick deliveries as they are full of such interesting information.

To begin with classical mythology, Jupiter had by Alcmena two sons; the first, Hercules, saw the light seven months

### *Curious Cases of Superfetation*

after conception, the second, Amphytrion, followed three months later in his tenth month.

Harvey has reported a very funny example of a house-maid gotten with child by her master. To conceal matters she left for London in September, and returned to her duty in November on being free from the delivery. But cunning Nature sent her into confinement once more in the following month of December, and she was delivered of another babe.

BUFFON tells of a woman in Charleston giving birth to a white child and a black child on the very same day. The mother confessed that one day she had had intercourse both with her husband and with a negro.

Dr. Norton instances a similar case with the difference that one of the babes was in the eighth and the other in the fourth month of development.

Anne Vivier of Strasburg gave birth to a boy on April 30, 1748. On September 16th of the same year she brought forth a full-term girl.

BENOITE VILLARD of Lyons gave birth to a daughter on January 20, 1780. On July 6, five and a half months later, she bore a second full-term, healthy daughter.

Some of these cases may not be explicable, but they are authentically stated and cannot be given a lie to, and it has been admitted that under certain conditions, as for example where the first impregnation occurs outside the womb, or where there is a double uterus, superfetation is possible.

DE BERGES, professor of Obstetrics at Soissons, reported the case of a woman, 27 years of age, who became pregnant about the end of October 1778. Early in the ninth month of the pregnancy, she was hurt and felt labour pains. Three weeks later an abundant flow of milk issued from the breasts, but still there was no delivery. Three and a half months later, on November 3, the child came forth still-born though well-formed. Nothing was left of the placenta.



## ***Post-mortem Delivery***

Alongside of persons who keep so long on the road, as if shy to come, history mentions celebrities who appeared precipitately and unceremoniously.

PLUTARCH is responsible for the statement that Cicero's mother experienced no labour pains at all.

Charles V of Spain was born on his mother retiring from the court festival just for a little need.

Jeanne de Albert was seized with labour pains towards midnight. She struck up a tune. The king of Navarre, her father, continued the words of the line and had not finished them before Henry IV was born.

Napoleon Bonapartes' mother was attending church. She felt indisposed and hurried for home. She could not reach her bedroom and sank down upon a carpet to give birth to her child.

The Duchesse de Berry had the habit of giving birth with surprising suddenness. Once even her man-midwife was too late to arrive. The Duchess wrote, "I awoke in response to some need or other. Just then I felt a violent pain. Then and there I gave birth, crying out like a woman being burnt."

*Posthumous Deliveries.* FODERE reports in his *traite' de Medecine Legale* (t. II, 75-76) that "The annals of the medical art offer several examples of children who have emerged alive from the womb after the mother's death by virtue of the womb's contractile force which survives that of the other organs. But these instances are rare, and more commonly the infant perishes, either from lack of prompt aid, or because of improper aid....One of the means sometimes employed to prevent such infants from dying is to keep the mother's mouth open till the doctor arrives, whereas commonsense indicates that the thing to do is to keep the mother's body warm, particularly the abdominal region.

## *Birth in the Grave*

"WILLOUGHBY describes a curious instance in which rumbling was heard issuing from the coffin of a woman during her burial. One of her neighbours returned to the grave, applied her ear to the ground, and was sure she detected a sighing sound. A soldier affirmed her tale and together they went off to a clergyman and to a justice begging that the body be disinterred. When the coffin was opened, it was found that a child had been born. It was lying between the mother's thighs near the knees."

A record is to be found in the parish register of Derbyshire, England, to the effect that, "On April 20, 1650, was buried, Emme, wife of Thomas Toplace, who was found delivered of a child after she had lain two hours in the grave."

MORITZ gives the case of a woman dying in pregnancy, who happened to be exhumed several days after burial. The body was in an advanced state of decomposition and a fetus was found in the coffin.

Swayne relates the example of a woman who died in labour. The Coroner demanded an inquest and the body was disinterred. When the coffin was opened, a well-developed male baby was found lying on the mother's lower limbs, the umbilical cord and placenta being still attached to the uterine wall.

Sometimes Cesarean section has to be performed to deliver a posthumous child. Innumerable such children have been saved.

In Peru a native woman was killed by lightning and the next day her abdomen was opened by official command and a living child extracted from the womb.

HARRIS tells of a young woman who threw herself from the Pont Neuf into the Seine. Her body was recovered promptly and a surgeon who was present obtained a knife

## *Pseudo-Pregnancy*

from a nearby butcher and extracted a live infant as the crowd of spectators looked on in amazement.

PLAYFAIR, the famous obstetrician, speaks of a case where a child was delivered by cesarean section half an hour after the mother's death. Similarly there is a remarkable instance on record which tells of a pregnant woman who fell from a window, thirty feet high; death was instantaneous, but half an hour later an infant was removed from the mother's uterus. It appeared dead, but attempts at resuscitation finally met with success.

*Imaginary, false and precocious pregnancies.* Instances of pseudocyesis or false pregnancy are fairly common, and often the outward symptoms, if unchecked by careful internal examination, will deceive even an experienced observer. Such patients show the regular evidences of gestation, stopping of the menses, enlarged abdomen, swelling of the breasts, nausea, spasmodic contraction of the abdomen, etc., all produced by autosuggestion, imitation and imagination.

MITCHELL describes a case thus, "...she vomitted up to the eighth month and ate little...the abdomen and breasts became so immense as to excite unusual attention...until the supposed labour began, when the truth came out...the fat lessened as soon as the mind was satisfied as to the non-existence of pregnancy. Within two months she got rid of the excess of adipose tissue."

Queen Mary of England, to insure succession of a Catholic heir, was most eager to have a son by her consort Philip of Spain, and she constantly prayed and wished for pregnancy. Finally her menses stopped, her breasts began to swell and became discoloured around the nipples, she had violent attacks of morning sickness, and her abdomen became enlarged... From then on, her favourite occupation was the sewing of baby-clothes...When the end of the

## *Imaginary Pregnancy*

ninth month approached, the people were awakened one night by the pealing of bells in London announcing the new heir. An ambassdor had been sent to inform the Pope that Mary could feel the new life within her and people hastened to St. Pauls to hear the Archbishop of Canterbury describe the baby-prince...The spurious pains passed away after being assured that no real pregnancy existed in her case. Mary went into violent hysterics. Philip deserted her and then began the persecution of the Protestants, which blighted her reign."

False pregnancies of married women may be singled out from the imaginary pregnancies of some virgins who, deceived by a so-called sign, conclude that they must be pregnant though they declare that they never had relations with a man. WIAZEMOKI describes the case of a young maiden who was convinced by the dark rings round the eyes that she was carrying though she did not remember to have gone with a man. Hypnotic suggestion freed her from her obsession.

But similarly there is on record an authentic case of a girl who thought she was carrying a child because one night, when she was away to another village, she was obliged to sleep in a bed in which a man had slept the previous night and the bedsheets had been left unchanged.

There are husbands who present the curious phenomenon called 'Couvade', and who are seized by uncontrollable attacks of vomiting as soon as their wives announce themselves to be with child, just as there were and are husbands, among the aborigines of Australia and North and South America, as also in parts of France and Spain and the islands of the Mediterranean and Black seas, who themselves go into confinement instead of the woman who was delivered; she goes about to do the man's work for the period of confinement.

## *Egyptian Method of Sex-determination*

Early motherhood has been frequent in warm countries, and not unknown in temperate regions. Sometime ago a French girl of only nine and a half years became the mother of a child, and "some nobles were so impressed by its strangeness, that they assured her a lifelong annuity of 1500 Francs."

The Egyptians are very desirous of having children. This is a kind of patriotism in itself. When a woman is overdue in her menstrual cycle even by a day or two, in their eagerness to find out whether or not she has become pregnant, they employ curious prescriptions and procedures. Here are some of them :

"Crush or soak water-melon in the milk of a cow which has borne only bull-calves. Mix this with the juice of absinthe, and have the woman drink of it. If she vomits the beverage she will bear a child. If she can tolerate the drink, she is not pregnant.

"Grasp the woman's fingers with your hand, extend the arm and apply it to her body. Then run your hand along her arm. If you feel the veins disappear beneath your fingers, the woman will have a child.

"Take barley and wheat, make two separate bundles of them, and steep them daily in the woman's urine. If both grains germinate, she will have a child. If the barley sprouts first, it will be a boy, but should the wheat-seeds be first, the child will be a girl. If neither the barley nor wheat show any germination, the woman will have no offspring at all."

## *Sex at Choice*

Dr. Schenk, Professor and Director of the Embryological institute of the University of Vienna claims to have evolved, after a very very long and patient experimentation a system of predicting and voluntarily controlling the sex of a would-be child by means of mother's nutrition during pregnancy. By following the diet prescribed by him, his wife

### *Schenk's Theory of Sex-Determination*

gave him six boys in succession. An archduchess of Austria, married for nineteen years and mother of eight daughters, presented her husband with a male child, his fondest wish, by following the professor's regimen. The archduke offered the professor a reward of 20 thousand francs but the latter would not accept it. According to Dr. Schenk, "women suffering from diabetes usually give birth to daughters only. There are many women who, without being confirmed diabetics, nevertheless excrete small traces of sugar. They, too, engender only female children. By placing these women on an appropriate diet, designed to eliminate sugar, the sort of diet generally prescribed for diabetic patients, i. e., free from starches and sugars, but rich in proteins, they would produce sons. In case the mother's urine cannot be made sugar-free, one must give up all hope of success in controlling the offspring's sex." Detailed investigations likewise proved to him that we should attach special importance to the presence of certain substances contained in the urine, such as uric acid, pigment, creatin, etc. He discovered that these substances show up more abundantly when the child is to be a boy. Consequently he arrived at the conclusion that to produce male children, the mother's constitution must be such that her liquid excreta contain no trace of sugar and that the proportions of the above-mentioned urinary constituents be large or increased until they are so. Dr. Schenk states that by strictly following out these principles one may in certain cases obtain male heirs. The sooner the mother undertakes the treatment, at least two months before pregnancy, to continue until the 3rd month of gestation, the more certain will be the result.

Dr. VIRCHOW of Berlin, however, believes that the fertilized egg already carries in itself the factors which determine the sex of the coming child. According to him there could be no voluntary sex control. Other eminent scientists, Dr. GIARD

## *Prenatal Influences*

of the French Medical Faculty, Dr. GUIDO BACCELLI of the University of Rome, Drs. HERTWIG and GUSSEROW of the University of Berlin, though admitting that in some of the lower animals sex was closely linked with nutrition, for example, there were certain parasitic fish in which abundant feeding produced females, and what is more, even transformed a male, first into a hermaphrodite and ultimately into a female, doubted the truth of the theory in the case of the human species, even of the higher orders of animals. Only Dr. MUNCK considers Dr. SCHENKS' discovery as being possible. The Russian Professor, ORCHANSKI, also had come to the conclusion that the birth of a daughter rather than a son was in direct relation to the mother's nutrition and general health. But, "there exists in the father and in the mother a tendency to transmit his or her sex to the foetus, this being stronger and more marked according as the one or the other is closer to maturity, that is to say, to maximum development. If, for example, the mother is 23 years old, but had attained her maximum development at 20, while the father is 35, but had not reached his maximum development till the age of 26, then there is greater likelihood that a daughter will be born of their union. In the reverse case, (the father being closer to maturity than the mother) there is more chance of a boy being born." The Russian Professor's formula may not stand scrutiny.

HIPPOCRATES advised the husband to bind up the right testicle before coitus if he wished to produce a son. According to ALBERTUS MAGNUS, one had to pulverise the uterus and entrails of a rabbit and make the woman drink this powder mixed with wine, in order to get a boy. The same author enjoins that to get a daughter both parents must drink a mixture consisting of a young pig's liver and testes, reduced to powder and stirred in claret (wine, honey, sugar, aromatics, all mixed).

## *The Talmud Theory of Sex-Determination*

The American Indians hang a warriors' gun and saddle at the head of the nuptial couch for a female issue.

TALMUD says that if a son is desired, the woman should wait till she is moved by intense desire for her husband, and in the opposite case, the husband should take her wife quite by surprise. LOUIS PHILLIPE and the famous French Surgeon NELATON believed in this Jewish Law of the Talmud. The surgeon once prophesied to a passionate student, who later became a great surgeon himself, "You, my dear fellow, will never have anything but daughters. You will not have the time to beget sons." The strangest part of it is that the prophecy came true.

ANAXAGORAS, ARISTOTLE, HIPPOCRATES, DEMOCRITUS, PLINY and others believed in the influence of the right ovary upon the production of males. "Males are usually conceived on the right side and females on the left side." The ancients believed that a woman's position during the sex act could determine the sex of the offspring by attracting the sperm into the uterine region, containing the ovum, corresponding to the desired gender. Right side, right testicle, right ovary : male sex ; opposite conditions : female sex. The illustrious Arabian doctor and obstetrician Rhazes observed that women, who slept on their right side and were inclined to the right side during and after copulation had seemed to him to bear sons more often than those who were accustomed to lie on the left side. In the nineteenth century, VENETTE and MILLOT, and quite recently, Mrs. ERSKINE, have confirmed this theory. Mrs. ERSKINE further asserts that there is a fruitful and an unfruitful month, falling by alteration, and secondly, that the left and right ovaries also function in alternate months, the left ovary starting with the first menses at the commencement of puberty and after each parturition. The left ovary releases its ovum a week before the period and the right ovary on the third day of the period.



## *Influencing Sex of Offspring*

Thus in a fruitful month a girl may be conceived in the week preceding or that following the setting-in of the period. The third week, according to her, is the vacant week, when no ovum is present and there can be no conception. She also describes the freak left ovary, which usurps the functions of the right ovary. The fruitful and unfruitful months and the boy-or-girl-weeks can be calculated by keeping records of dates

Napoleon believed that drinking wine during pregnancy made a woman give birth to boys. When Princess Augusta (wife of his son-in-law, Prince Eugene) conceived, he wrote to her as follow :

“My child, you are right in counting entirely upon my sympathy. Take care of yourself in your present condition, and try not to bring us a granddaughter. I shall tell you the recipe for that, even though I know you will have no faith in it. *All you need do is to drink some pure wine every day.*”

But though Augusta followed Napoleon's advice, she brought forth a girl. Then the versatile Emperor, in order to console the young couple over their disappointment, wrote as follows :

“Is Augusta upset because she did not give birth to a son ? Then tell her that when a woman begins with a daughter, she usually produces at least twelve children.”

On Aug 29, 1877, Dr. GUILLON wrote to the Academy of Science, as the result of his sixty years' practice that the position, as woman assumes during copulation and retains after it, exerts a decided influence upon the sex of the fruit of conception. The child is a boy whenever the mother has laid upon the right side during and after coitus, a daughter is produced if the mother laid upon her left side during union.” Serious doubts have been expressed as to the validity of this time-honoured theory.

## *Unreliability of Sex-Influencing Theories*

The theory that the right testicle and the right ovary are responsible for the birth of boys and the left ones for the birth of girls, also does not appear to hold good. There are a great many men who after losing one of their testicles, nevertheless engender both sons and daughters; many women suffering from degeneration or atrophy of one of the ovaries have brought forth children of both sexes; certain fish and birds had only one ovary and one oviduct, yet they produce both male and female young. VOLPEAU performed autopsy upon a woman who died at the Paris maternity hospital. She had borne ten or twelve children, sons and daughters, yet the surgeon found only one ovary and one oviduct connecting with the corner of the uterus, itself reduced to half its normal structure.

According to ED. ROBIN, the factors governing the production of females and males appear to be vague and unrelated at first sight, but when examined more closely, it becomes clear that an increase in the birth of males corresponds to an increase in the mother's respiratory power and nutrition, especially local, and it also becomes evident that an increased production of females is connected with the same causes acting inversely.

Another French physician lays down: "Inspect the future mother's excreta, and the sex of her foetus reveals its mystery. If the feces are dense, reddish, rounded, fatty and viscous, and urine deposits a granular residue, the child will be a boy. Should the excrement be found to be flat and pale looking, a daughter will be born. Examine the milk of the mother-to-be. If the falling drop assumes the form of a regular cone, it is a sure sign of the birth of a son."

### *Lithopædion Pregnancy*

Before closing this chapter we must make mention of long-lasting pregnancies which are so extraordinary as to surpass the wildest imagination. Thus JOHANN G. WALTER describes a case in which the woman carried the foetus for twenty-two years while KUNTER reports a still striking case of a woman who carried the foetus in her womb for 48 years. These two instances, though sufficiently extraordinary in themselves, are still surpassed by the case reported by COLDWELL in which the woman carried the foetus for full sixty years. In each of these three instances, the foetus had become partly ossified (i.e. turned into a hard mass resembling a stone). The technical name of such an ossified foetus is "*Lithopædion*" (stone child).

## CHAPTER XIV.

### **Birth-Marks ; Power of Expectant Mother's Imagination; Curious Births; Attempts at Explanation; Disposing of the Placenta.**

Every physician, every man of observation, has come across the congenital skin anomalies, popularly called birth-marks, but scientifically designated as 'Nævi.' These *naevi* vary greatly in size and coloration. Some assume the appearance of beauty spots, others are highly disfiguring. Their size ranges from a mere dot to a one-inch diameter circle or even larger. These *naevi* are met with on all parts of the body but most commonly found on the face, neck, chest, genitals and buttocks.

About the kinds and causations of the *nævi*, A. HUGUES writes as follows :

" Physicians have described three groups of *naevi* : the pigmented speck, the stain, and the pigmented plate. Whether speck, stain or plate, there is little difference with regard to their pathogenesis. This has been much debated. From the fact that these *naevi* or birthmarks sometimes have the shape of fruits (melons, strawberries, grapes, gooseberries), or animal appendages (frog legs, crayfish-claws), people have quickly concluded that the mother must have had a desire (the French word "*envie*" means both desire and birth-mark) for these foods during pregnancy, that this desire had been thwarted, and that the child in her womb received a lasting impression as a result. We do not undertake to explain how these images or desires could pass from the mother's brain to the unborn child, and sometimes be reflected in the *fœtus* in the form of imprints or monstrous structures resembling

## *Hugues on Maternal Impressions*

objects which might have caught the mother's fancy during gestation. That there is some connection between the thing which impressed the mother's imagination and the mark or deformity borne by the child would be difficult to demonstrate. We hazard less in speaking of them as coincidences.

"And yet there is no doubt that sudden psychic disturbances, a strong emotion, for example, may bring about congenital malformations. It is maintained that misfortunes, long lasting sorrows, fixed ideas, by provoking disorders in the mother's health, may at times cause malformations in the child.

"Is the imagination at work in such instances? It is not easy to answer.

"What nurses prejudices with regard to the power of the imagination", writes an eighteenth century author, "is that such peculiarities of colour or form are scarcely noticed except as they are believed to resemble something the mother remembers thinking of during her pregnancy. They never pay attention to the far more numerous instances where the mother's imagination has been struck, without the slightest resultant work on the offspring. One sees many anomalies in children whose mothers can recall no particular prenatal longing, and then again one finds no blemish at all on children whose mothers claim to have had such and such a hankering during gestation. Yet instead of drawing the obvious conclusion from these facts, namely that prenatal desires cannot be the cause of effects which occur independently of them, people have drawn just the opposite conclusion.

"When the child's anomaly agrees with the mother's prediction, then even the most skeptical persons seem convinced. But ordinarily it is only after the child has already been born, and the anomaly has been observed, that efforts are made to learn what might have been the cause. The mother

### *Saint-Germain's Case*

is questioned and she admits that she cannot remember anything unusual. Persons around her are then interrogated, and always, as if by pre-arrangement, one or two individuals will recall that such and such a sight made a particular impression on the pregnant woman. Under the influence of collective suggestion, the mother comes to believe in it, and thereafter nothing will make her give up the notion that there is a cause and effect relationship between the child's deformity and the impression she received."

The famous surgeon SAINT-GERMAIN, who was for some time in charge of the maternity hospital at Cochin, has related a case which offers considerable food for thought in connection with our subject. A woman of 26 in her third or fourth month of pregnancy was brought to the surgeon. She was feeling miserable over the thought that she was going to give birth to a monster—most probably a squirrel. On the surgeon's asking her as to what grounds she had for her fears, she explained that, "toward the second month of my pregnancy, while passing by a bird-seller's place, a squirrel had jumped out of its cage onto my shoulder, and caused me great fright. I am afraid my future baby will resemble a squirrel in some way or the other." SAINT-GERMAIN says, "I attached no importance to the story, but I chanced to be present at her confinement. She gave birth to a superb baby who, from the seventh cervical vertebra down to the tip of the spine, presented a line of about forty long, redish hairs that disappeared after a few days. They nevertheless strengthened the mother's conviction that the squirrel had influenced the development of her child...This is a case which must remain as an example of the queer, yet actual, happenings which lend support to certain beliefs."

These beliefs are held by people of almost all countries of the world and go back a long way. In this connection truly has BRISSAUD remarked that "Nature sometimes does

## *Effect of Imagination on She-Goats*

such extraordinary things, that we cannot formally deny the reality of this cause. Physicians have been the first to seek confirmation of the belief by accumulating a great number of instances, but these would have gained considerably if seriously checked." If these checks had been employed in every instance that came to the knowledge of the physicians, it is highly probable that they would have discovered along with GEOFFROY SAINT-HILAIRE that, "as soon as you submit these cases to somewhat rigorous examination the whole pile of data which the old observers took to be a solid basis for their explanation of the anomalies (as due to the influence of the mother's imagination on the foetus), this whole structure crumbles into nothing."

While discussing the influence of the mother's imagination on the child in her womb, the famous Anthropologist Dr. CABANES quotes the following instances to show how the belief has been held from the earliest times that the mother's imagination has a profound influence on the physical and mental characteristics of the child :—

"The Bible offers us the first example of the surprising phenomenon we are considering. JACOB was working for his father-in-law LABAN. He was tired of LABAN's slowness in rewarding his services. Finally the two agreed that of the young born to the flock tended by JACOB, any showing spots of different colours should belong to the latter. Following this arrangement JACOB sought to set the imagination working in the ewes and she-goats. He scattered branches of various colours at the bottom of streams where he usually watered his flock. By this innocent stratagem he revenged himself upon LABAN's unkept promises, and the young brought forth by the female animals were all spotted with various colours.

"HESIOD, a contemporary of HOMER, had believed (four centuries before EMPEDOCLES' time) that the parents' imagination had some influence on the conformation of the foetus.

## *Effect of Paintings on Pregnant Woman*

Why else would he have written that a husband should take care not to have amorous contact with his wife after returning from a funeral? According to him, the best time to engage in the reproductive act was after leaving a banquet, or after enjoying some entertainment.

"The philosopher EMPEDOCLES, who died in 440 B. C., would accept no other cause than the pregnant mother's imagination as responsible for the offspring's failure to resemble the parents. PLUTARCH'S naive translator AMYOT says, "Empedocles maintains that a child is formed according to the imagination of the pregnant mother, for often women have been enamoured of paintings and statues, and have given birth to children resembling them." But EMPEDOCLES shared PYTHAGORAS' belief in metempsychosis, or the transmigration of souls, and it was therefore consistent with this doctrine to accept the influence of imagination on the fruit of conception.

"If a woman with a child experiences a desire to eat earth or coal, and actually does so, her child will be born with marks of these substances on its head."

"SORANUS, a celebrated Greek physician, also informs us in his writings that a woman's imagination may affect the foetus, and he supports his assertion by the following example. As DIONYSIUS the Elder, tyrant of Syracuse, was very ugly and did not wish to have his offspring look like himself, he was in the habit of placing a very beautiful picture before his wife's eyes at the time of amorous union with her, so that by intensely desiring the beauty of the portrait, she might somehow possess it and transmit it to her child at the moment of conception.

"ARISTOTLE, formed in the school of PLATO, adopted his master's stand on the question of a pregnant woman's influence on the foetus via the imagination. This may be readily seen by reference to his works. The prince of ancient philosophers



## *Work of Imagination*

says, "Often children come into the world bearing the warts, marks and scars which blemish their father and mother. Sometimes this sort of birthmark will not appear till the third generation. For example, a man who has a black spot on his arm will engender a son showing no such mark. But in the latter's son you will find the grandfather's blemish reappearing." Since ARISTOTLE was the son of the physician NICOMACHUS, whose insight he inherited, and since he was himself obliged to earn his livelihood for a time by practicing medicine, his opinion should have added weight. Yet, in the instance he cites, is there not rather a case of simple heredity than the influence of the parents' imagination?

"PLINY the Elder, whose tragic death has made some writers refer to him as a martyr to nature, is among those who have most contributed to support the belief in the power of imagination in the reproductive process. In fact he offers as an established truth what ARISTOTLE only dared present with suggestion of doubt. He says, "Resemblances depend upon the ideas with which the mind occupies itself, and upon the images it conjures up at the time of conception." PLINY, who is credulity personified, could not help but adopt the popular version of the matter.

"It is not until the time of St. Thomas AQUINAS that the subject received serious discussion, and his opinion became the generally accepted one. If we are to believe this learned divine, surnamed the "Angelic Doctor" by the most enlightened theologians of his country, then imagination exerts a sort of energy on the bodily substance, causing it to be fashioned after the things which have caught the mind's attention. He adds that it is this power of imagination, operating at the time of sexual union, which causes unlikeness between parents and offspring."

"Ambroise PARE has handed down the picture of a monster born with a frog's head as evidence of the imaginative

## *The Frog Child*

power of pregnant women. The child's mother was suffering from fever, and one of the neighbours had recommended this cure: "Take a live frog and hold it in your hand until it is dead." The woman had followed the advice, and, still clutching the animal, she had yielded to her husband's embraces during the night. In due time she gave birth to a child with a frog's head. The father's name was Esme Petit and the mother's, Magdelaine Sarboucat.

"This incident, which occurred in 1517, leaves no room for doubt as to its genuineness, for a titled surgeon, together with judicial officer of the district, examined the infant and drew up an official report of the cause of the phenomenon, after hearing the father's deposition.

"PARE believes that the mother's imagination can effect the embryo only at the time of conception. He says the deformities at birth are mostly due to other causes, such as narrowness of the womb, coitus during the menses, etc.

"About seven or eight years ago there was a patient at the Hospital for Incurables who had been born insane, and whose body was broken in the same places where they break a criminal's body upon the wheel. The cause of his terrible condition was that his mother (then pregnant with him), knowing that a criminal was to be broken upon the wheel, had gone to see the execution. The patient lived on thus maimed for twenty years. Several persons saw him, and the late queen-mother, upon making a tour of inspection of the hospital, was curious enough to examine the youth, and even to touch his arms and legs at the places where they were broken.

"The wife of a man named Robinet brought forth a son bearing a distinct imprint on his chest of the Holy Sacrament exhibited in the circle of the sun. Even the figure of Jesus Christ was visible, this being of greater whiteness than

## *The Caterpillar Naevus*

the rest of the impression. The mother declared that during the time of pregnancy she had intently gazed upon the Holy Sacrament exposed in the light of the sun ! ”

“Less than a year ago a woman, from having too intently regarded the portrait of St. Pius (whose canonization was being celebrated), gave birth to a child which offered an amazing resemblance to the saint's picture. The baby had the face of an old man, as far as that is possible for a beardless infant. Its arms were crossed over its breast, the eyes turned in the direction of heaven, and there was very little forehead, since the countenance of the saint, being raised towards the canopy of the church while gazing heavenward, also showed practically no forehead. The child had a sort of mitre falling back over his shoulders, with several round impressions at those places where mitres are usually studded with gems. In short, the infant presented a most striking resemblance to the painting after which the mother had formed him through the power of her imagination. This is a thing which all of Paris could have seen as well as myself, for the child was preserved in alcohol for quite some time.”

“A young lady of rare beauty once came to consult me about certain hysterical disturbances to which she was subject. I noticed a caterpillar on the young woman's neck. Fearing to frighten her, I endeavoured to remove the insect with a flip of the finger. ‘Let it be,’ she said smiling; ‘I have been carrying that caterpillar with me ever since I was born.’ She consented to let me examine it. I was able to make out unmistakably the upright tufts and fine variety of colouring which characterize the insect, and I can say that the resemblance of one egg to another is not more perfect than the likeness of the young lady's birthmark to a living caterpillar. This phenomenon had its origin in the mother's imagination. The latter affirmed that during the time she was pregnant with this daughter, she was strolling in a garden one day, and a cater-

pillar had fallen onto her neck, and given her much difficulty before she succeeded in detaching it."

In India there is a common superstition that if the bearing mother scratches any part of her body during a solar or lunar eclipse, the child, when he is born, will have a black scratch-mark on that very part; similarly, it is generally believed that if the pregnant woman cuts any fruit or vegetable with a knife, the child will receive a cut on his body. And, therefore, during an eclipse, pregnant women usually sit aloof in a corner doing nothing but counting the name of God on the rosary.

Opposed to the popular belief that mother's imagination exerts an influence on the physical and psychic make-up of the child, there is a school of thought that offers a scientific explanation for the presence of scars, *naevi*, birth-marks and other malformations of the body.

PORTAL explains anomalies and malformations of the fetus as "the effects of painful and laborious pregnancies as well as other malignant tendencies of the mothers' constitution."

JACQUIN explains birthmarks as "the consequences of diseases of the skin."

GIRARD describes them as "freaks of nature" and asserts that chance alone makes blemishes coincide with some sharp impression the mother may have felt during gestation.

ALBERT believes them to result from accidental disorders in the nutritive function of the fetus.

Then there is CAZENAVE. He says, 'we do not know what the approximate cause of *Naevi* may be. Even if we accept the popular belief in the power of psychic disturbances in the mother (a power evidently ineffective in the greatest number of cases, but which we cannot entirely reject in certain instances), we would have still to account for the mode

## *The Placenta*

of formation of the marks. Some investigators have thought that *Naevi* were more frequently found on infants whose mothers were subject to inflammations of the skin. This observation, even if it were strictly true, and this has not at all been proved, would be simply an observation, shedding no light on the etiology of such skin modifications.

To sum up, there are two schools of thought to explain the pathogenesis of *Naevi* and birthmarks. One school accepts the power of mother's imaginations as the causative factor in birthmarks, whereas the other school rejects this hypothesis and ascribes physical malformations and deformities to some fetal disease. In order to effect a compromise between these two opposing schools, we would say that "while we lean towards the scientific view we cannot deny the part that mother's imagination plays as a predisposing cause or, as HUGUES has aptly pointed, 'the imagination, by provoking serious disturbances, may upset the foetal circulation'." When the mother's health suffers either due to physical or psychic causes, the child in her womb suffers alongside due to disturbed nutrition, but if "at times there seems to be an identity between the object seen by the mother during pregnancy and the child's blemish, we must ascribe it to pure chance."

While the modern treatment of *Naevi* and other birth marks consists in exposing the affected part to ultra-violet rays and other radiations, the ancients sought a cure by rubbing the parts repeatedly with the afterbirth of a woman or with the saliva of a fasting man.

## *The Placenta and Its Disposal*

In the human family, the expulsion of a child from its mother's womb is shortly afterwards followed by the expulsion of certain fetal membranes which were connected to the foetus at its navel and through which the foetus used to receive its nourishment. These membranes are known as *Placenta*

## *Disposal of the Placenta*

or the after-birth.

The word *Placenta* has been derived from a latin word which means 'a flat-cake', and this name has evidently been given to the afterbirth in women in view of the fact that, in appearance, it resembles a pancake. It is, however, very irregular in shape and size in different animals.

At all times in history and in all climes, peculiar significance has been attached to the disposal of the placenta. Here is a brief outline of the curious ways of disposing it off as reported by BOUCHACOURT :

"1) *Asia*—The midwife in Annam (Indo-China) cuts away the blood-stained portions of the mother's clothing, and uses these to wrap up the placenta, blood-clots, and the strawmat on which the delivery has taken place. This voluminous bundle is hidden in the room, near the foot of the mother's bed. At night-fall the midwife furtively returns to fetch the package, which she must then bury in a place known only to herself, lest serious harm befall the mother.

"Among the Japanese, the afterbirth of a male child is received in a basin containing a stick of India ink, and a writing-brush. It would seem to be a way of dedicating the new-born child to study.

"2) *Africa*—In parts of the Congo, the mother and new-born infant are conducted to a ceremonial bath immediately after the delivery by a procession of friends uttering joyous cries. A woman leads the cortege, dancing along with the placenta in her hand and using it as a tambourine. As soon as they reach the banks of the purifying stream, the dancing woman hurls the afterbirth as far as possible into the river.

"3) *America*—Among many of the native Indian tribes, the placenta is interred on the spot where the birth has taken place. The redskins who were exhibited some years ago at the Zoological Gardens in Paris followed this custom.

## *Disposal of the Placenta*

"The Fuegians of South America carry the placenta outside the hut immediately after its extraction, and simply bury it under a heap of shells and rubbish.

"ENGELMANN reports that the indigenes of Brazil usually eat the placenta, but he adds that if they discover they are being observed, they are satisfied to bury or burn it.

"4) *Oceania*—Here we find a singular custom which is practised because of the local belief in the extraordinary powers of the afterbirth. In the Marquesas Islands, as soon as the delivery is terminated, the natives hasten to bury the placenta at some point along a much-frequented path. The people are all convinced that the ground in such a place acquires the property of conferring fertility upon women who tread it.

"5) *Madagascar*—Dr. Charles RAVAINO reports that on this island the natives dig a hole about fifty centimeters deep inside the dwelling-place of the mother, at a distance of two paces from the main entrance, which usually faces westward. Sometimes the hole is made outside the house by the east wall. A bed of pebbles is arranged at the bottom of the pit, and the placenta is laid on top. A second layer of pebbles serves as covering, and the bigger these pebbles the better they are supposed to safeguard the baby's health. Finally the hole is filled with earth.

"The person who carries off the afterbirth must do so quickly, looking straight ahead till the burial-pit is reached. If this individual should happen to glance to the right or left the infant will become squint-eyed. If some animal (especially a dog) has licked the blood or the placenta itself, the mother and child will be doomed to disease or death.

"When the umbilical cord dries up and falls off, it is wrapped in green leaves and fed to an ox. The aim of the practice is to keep this part of the child removed from

## *Burning the Placenta*

the influence of the evil spirits who float about in the air. Should the latter manage to get at the dried cord, the child would become an idiot, whereas if the ox eats it the infant will grow rich and possess many oxen.

"6) *Europe*—In a paper addressed to the *Societe d'Anthropologie* De MARICOURT has described a number of customs which he observed in the Morvan region of France. We find the following: When the vestige of the umbilical cord becomes detached from the navel, the mother takes it and places it preciously in a box. ...When the child begins to play with scissors or a knife, the first thing he must cut is this piece of umbilical cord. One of the fragments is preserved until the young peasant reaches manhood. Should he happen to draw lots at some time, and not have this talisman in his pocket, he would run the great risk of making an unhappy choice.

"If we are to believe a little manual of midwifery published at the close of the 18th century, the current practice at that time was to burn the afterbirth.

"FELKIN tells us that the natives of Uganda in Central Africa burn the placenta outside the hut immediately after delivery, choosing different sides of the habitation according to the child's sex.

"WITKOWSKI reports that in Vienna a special furnace was used to destroy placentas, and the annual consumption was 9,000. At the present time, in many large cities, particularly those having a crematorium, the extra-embryonic portion of the human egg is destroyed by incineration. In Paris, for example, the placentas coming from hospitals are collected in saw-dust and sent to the Medical School, where they are packed with the anatomical remains from dissecting-rooms and shipped to the crematory oven.

"The afterbirth is occasionally added to fertilizers. In rural districts the placenta and fetal membranes are sometimes



## *Eating of the Placenta*

placed upon the manure-heap, but usually they are thrown into the cesspools, in order to prevent the farm-animals from eating them. In cities, the afterbirth is generally disposed of by way of the water-closet, when the woman is confined at home.

"The instinctive practice of placentophagy has been found in various periods among primitive peoples of widely different origins. Jean de LERY, a protestant missionary from Geneva, made a trip to Brazil in 1556 and reported that the natives of that country devoured the placenta in the manner of certain animals. A century and a half later the explorer Gemelli CARRERI described an analogous practice among the Lakutes (Yakuts), a Mongol tribe inhabiting northeastern Siberia. The father seized the afterbirth immediately after its extraction, cooked it, and shared the delicacy with his friends and kinsmen.

"We have already mentioned ENGELMANN's description of placentophagy among the indigenes of Brazil. Other instances may be found in his work on the obstetrical customs of various peoples. The practice is supposed to be still current in certain parts of the Sudan. Dr. RAYNAUD tells us that it does not exist in Algeria or Morocco, but there seems to be a divergence of opinion about the latter country. Dependable travellers have reported that the native Moroccans consider placenta-eating as an effective means of preventing sterility and facilitating delivery.

"MONTANO tells of the curious custom he observed among certain native inhabitants of the Philippine Islands. 'As soon as the delivery is terminated, the mother hastens off to plunge into a nearby stream, together with the infant. This is the regular practice, and it accounts largely for the rapid disappearance of the tribe. After emerging from this bath the mother burns the placenta, collects the ashes and mixes them with a little water. She then swallows this mixture so as to

## *Placenta as Galactagogue*

assure good health for her child.'

"ECKSTEDT witnessed a similar form of placentophagy in Java. When a native mother brings forth a child, and the afterbirth has been expelled, the women assembled in the hut proceed to draw lots for this prize. The lucky winner cooks the placenta and eats it, in the belief that this will make her the next candidate for child-bearing.

"In a periodical of the Italian midwives, Teresa BIANCHINI describes five cases of placentophagy which she personally witnessed in The Marches. The afterbirth was eaten with the aim of increasing the secretion of milk, which had failed after previous confinements. It was cut up, washed, cooked in salted water, and eaten in big chunks. In one case it was cooked in broth. Where this preparation was not employed, the women imitated the practice of certain animals like the bitch, which devours its placenta as soon as expelled. In all five instances the placentophagy was supposed to have succeeded in stimulating an abundant flow of milk. In antiquity, and also during the middle Ages, the afterbirth was used for this same purpose. And in our own times the human placenta and the sow's have been given in pillform with the object of procuring increased lactation. There are parts of China where they still utilize the placenta, either raw or dried and put up as pills, as a cure for chlorosis and the anemia which sometimes follows childbearing."

## CHAPTER XV.

### **War and Fecundity; Marvels of Female Fertility; Instances of Triplets, Quadruplets and Sextuplets; Examples of Extreme Fertility; etc.**

To trace out the factors which influence the fecundity of women and the birth-rate in general, is an interesting study.

It has always been noticed that, during times of war, the birth-rate of nations participating in war diminishes rapidly. To cite a notable example, in Bavaria the number of children born per month was 16,000 before the Franco-Prussian war, but when the war broke out the figure dropped down to as low as 2,000 per month. A similar decrease in birth-rate was noticed in all countries participating in the Great European War.

There are a number of reasons for this fall in birth-rate. The most obvious and prominent one is the absence of all virile men from home; then there is the shortage of food and the anxiety of womenfolk for those who have gone to the front.

According to another observation, the birth-rate in rural districts is always higher than that in the urban centres. This is due to healthier living conditions, a life free from strain, use of natural foodstuffs and indifference to the Malthusian doctrine.

There is also a suggestion that a warm climate is more prolific than the cold one. But Sweden, a cold country, gives a lie to this suggestion as families with twenty-five or even thirty children are not rare in this country while families with six to twelve children are quite common. Similarly, according to the report of Lord KAMES, in Iceland—an extremely cold country, families of fifteen to twenty children were quite common before the plague of 1710 which completely devastated the country.

## *The Dionne Babies*

In Canada—a comparatively cold country, women are proverbial for fecundity, and the law also favours large family. The Government grants a bounty of one hundred acres of land to every mother of twelve living children. In 1895, there were 1,742 women enjoying this bounty and one of lucky mothers was in the happy possession of three hundred acres of land just for having brought 36 healthy children into this world.

Normally, women are delivered of only one child at a time. But the caprices of Nature are unlimited and ungoverned. According to statistics, one set of twins is born out of 77 deliveries. The birth of triplets is rarer but numerous authentic cases have so far been reported in medical history. Quadruplets, quintuplets and sextuplets have also been reported, but these instances must be authentically verified before being accepted.

In our own time, the notable example of the birth of quintuplets is that of the Dionne babies. In May, 1934, quite a sensation was caused in the American Press by the news that five living children were born to a woman in the wilds of Ontario. Dr. Dafoe, who brought these children—all girls, into the world, became an internationally known figure overnight. Through the care of Dr. Dafoe and employment of life-saving methods known to modern science, the quintuplets are today as healthy as any child which fact is unprecedented in history. The Dionne quintuplets have been exhibited in various exhibitions in America and have drawn such huge crowds of spectators that each of the five sisters already owns over a hundred thousand dollars obtained as her share from the gatemoney.

We now quote from different sources other examples of multiple child-bearing :—

“On Friday, March 13, 1733, the wife of a pork-butcher at Versailles, named Lebrun, forty-two years old, was seized with labour pains at about eleven o'clock in the morning. At

## *Cases of Extreme Fertility*

one o'clock in the afternoon she brought forth a daughter; at two o'clock she gave birth to a second daughter, and at three o'clock the last of the triplets emerged. All three baby-girls showed great resemblance to one another, and were of equal strength. Two of them were in the same fetal membrane and the third was in a separate pouch.

"The next morning, saturday, Madame Laridiere, the midwife who received the children, took them to the Queen who wished to see them. The Queen gave the midwife a golden *louis*. Then the woman carried the infants to the house of the Duchesse de Tallard, who also gave her a golden *louis*. In this way the woman collected quite a sum of money.

"In 1700, Madame Doisy (mother-in-law of Lachapelle, keeper of the kennels at Versailles) gave birth to quintuplets. The first two children lived, but the last three to emerge were very tiny and still-born. Alongside these two fecund women we may place Mme. Denis, the wife of a Breton gentleman who with his two hundred *livres* income has difficulty in paying the wages of the wet-nurse engaged to care for the triplets brought forth by his wife. The clerks in the state relief bureau familiarly refer to this individual as 'the gentleman who knocks out three kids at one time, and impatiently awaits the King's bounties'."

"The next instance is even more singular, yet the medical journal from which we have taken it offers every guaranty of authenticity. In 1852 a woman of Liege gave birth for the eighth time to female triplets. The mother had been married nine years, and during that period she had brought forth twenty-four daughters,\*all in good health.

"In 1882 the newspapers announced the death of Mrs. Marie Austin in Washington. She was sixty years old at the time of her decease. During the thirty years of her married life she had given birth to forty-four children, all sons. On

## *Cases of Extreme Fertility*

six different occasions she had brought forth triplets, and thirteen times she had had twins. All these offspring survived the mother, who was never able to unite them all at the same table. Mrs. Austin was one of the first American women to receive the degree of doctor of medicine and surgery. During the Civil War she served as major with the Northern Army and fought through the whole campaign.

"There are but few cases cited of quadruple births. GOTTLIOB (*Memoires de l' Academie des Sciences* t. II) reports the example of a woman in Pomerania who produced eleven children in three confinements, two sets of quadruplets and one set of triplets. In Torgowa, the wife of a Kalmuck gave birth to four sons at one time. They were all alive, but one died the day after delivery.

"SIKORA tells of a Jewess in Prague, one of his acquaintances, who gave birth to quadruplets, two boys and two girls, each pair having its own placenta. They remained alive for only 48 hours.

"On March 1, 1854, a peasant-woman in the village of Dolgom (Orel district of Russia) brought forth five children, two boys and three girls. They all succumbed within twenty-four hours. In 1731 there were two cases of quintuple childbirth, one in Upper Saxony, and the other in Bohemia. All ten children remained alive. A few months later, in London, a set of quintuplets was born, consisting of four boys and one girl. The mother succeeded in keeping them in excellent health. In 1854 *The Lancet*, a British medical journal, published the case of a woman who produced two sons and three daughters at one confinement.

"Some years ago the *Journal* (Paris) reported this item: 'A young woman, married for two years, and residing in the village of Routils-Coudray-Saint-Germer, has just given birth to five children, four sons and a daughter, all alive and in good health.'

## *Fecundity Celebrated in Rhyme*

"In 1707 a Latin poet, who had undertaken to compose verses to commemorate each time Madame\*\*\* gave birth, wrote the following when she brought forth her twenty-eighth child :

*Chacun de vos enfants, Lucile,  
Jusqu'ici fut par moi fete ;  
Votre enorme fecondite  
A la fin me rendra sterile !  
Vainement vous me recherchez,  
Mon faible talent se refuse ;  
Oui, par ma foi, vous accouchez  
Plus facilement que ma muse !*

This might be rendered in English as :

Till now I' ve made suitable rhymes  
For each child you have borne, O Lucile,  
But this business of twenty-eight times  
Will render *me* barren, I feel.  
The paper stares blank in my face ;  
My limited talent refuses,  
For how can it hope to keep pace,  
Since *you* bear with more ease than muses?

### *Five authentic Babies at One Time*

This case occurred several weeks ago at Mayfield, Kentucky. The five babies were of the male sex, and all came into the world alive. At the time of birth the aggregate weight of the infants was between four and five pounds. Despite their sound appearance and good constitution they died within a month, one after the other, at intervals of two days. Dr. Bennheim, a distinguished gynecologist of Philadelphia, who presided at the delivery, made it the subject of a communication to the Medical Congress which recently convened in that city. He declared the case to be the most extraordinary in his wide experience. He had heard of others, but their authenticity was doubtful.

## *A Father of Eighty-Seven Children*

"ARISTOTLE accepts five as the largest number of multiple births. He cites the remarkable example of a woman who gave birth to quintuplets at four different confinements. Most of these twenty offspring remained alive.

"Bearing five children at one time may be a pleasant or unpleasant surprise for the mother and family, depending upon their circumstances, but the arrival of six babies at once must be quite disconcerting, to say the least. There have been a few rare cases of sextuple births recorded in medical literature. According to a letter written to the *Salzburger Tageblatt* on December 11, 1805, the wife of a chimney-sweeper living in Ohlau, Silesia, had on the previous night brought forth a set of six male children, all still-born. This woman, married for the second time, had until then given birth to forty-four children. She had had twenty-seven sons and three daughters by her first husband, with whom she had lived for twenty-two years. The second marriage had taken place in 1802, three years before the last confinement, and she had already produced fourteen more children, all boys: three at the first confinement, five at the second, and six at the last. The ascending progression in the number of births is most amazing. Dr. Marcel BAUDOUIN, to whom we are indebted for this strange information, remarks that the predisposition to multiple conceptions seems definitely to depend upon the mother rather than the father, although certain men appear to be specially given to this large-scale procreation. He cites the example of a Russian peasant named Wasilef who married twice, and engendered eighty-seven offspring. His first wife bore four sets of quadruplets, seven sets of triplets, and sixteen pairs of twins; the second spouse gave birth to two sets of triplets and six pairs of twins.

"Not long ago (1904) Dr. VASSALI of Lugano reported an authentic case of sextuple childbirth to a scientific society. A number of Italian newspapers printed accounts of this most



## *Birth of Sextuplets*

unusual occurrence. The mother was a day-worker living near Rome. Inside of twenty-six years she had brought forth 62 children, 41 daughters and 21 sons, a record achievement. This extraordinarily prolific woman was called Flavia Granata, and at the time of the newspaper reports she was 59 years old. She seems to have been well-known in Rome, where several charitable persons had taken an interest in her and her numerous progeny. Married at 28, Flavia Granata had given birth in succession to a daughter, a set of six sons, quintuplets (boys), a set of triplets (daughters), then a long series of twins, terminated by a final series of four sons.

"The previous year, 1903, VORTISCH, a physician sent on a mission to the Gold Coast in West Africa, happened to pass through Christiansburg a few days after the delivery of a negress. He tells of a local missionary who had learned of the phenomenon and hastened off to photograph the babies. When he arrived with his camera, he found the six times blessed hut besieged by a crowd of natives of the place who had gathered to see the wonder, and offer gifts and congratulations to the parents. The shoving and jostling of the mob were such that the local authorities were obliged to post six guards in the hut, one for each child. When the missionary finally got in, he saw five vigorous infants kicking about on their primitive bed.

"Where is the sixth?" asked the missionary.

"Already buried," answered one of the women in the hut.

"Knowing these natives and their habit of lying, the missionary went on to say, "I'll give you six pence if you bring me the child." That was all that was needed. The woman uncovered a tin basin used for hiding trinkets and curling irons. Pushing these aside, she revealed the little corpse. All six infants were then laid side by side and photographed. There were five boys and one girl. All died in a short time from lack of proper care.

### *Nun's Fourteen Children*

"The mother seems to have been specially prolific. According to her own report, this was her fifth confinement. The first time she had brought forth only one child, but the second time she had had twins, the next time quadruplets, and the fourth time she had produced triplets, making a total of sixteen children for all five confinements. In three of these multiple births the mother declared the fathers to have been different men, and this again indicates prolific breeding to be in the mother's nature, not the father's.

"It is said of the Abbess de Maubuisson (Louise Hollandine, daughter of the Palatine elector Frederick V) that she had produced so many bastards that she always swore "By this belly which bore fourteen children!", a rich oath for a nun. This abbess was born in 1662, embraced Catholicism in 1679, and died consecrated in 1709. Despite her promiscuity, a learned abbe came along and wrote a biography of her in which he eulogizes her virtues."

## CHAPTER XVI

### **Romance and Ordeals of the Male Organs; Phallic Worship; Circumcision; Castration; etc.**

The ancients were not shocked by the sight or mention of the genital organs. The worship of Phallus, made of coral, gold, or stone, has been current till recently in various parts of the religious world. The ancients were, on an average, healthier, stronger, less dissolute, less lewd, of course also, less prudish and franker than we, moderns, are. They were even unobtrusively less covered than we are. However, the genital parts have always been covered, more or less, by civilised men and women. Why should these parts be covered more than any other parts of the body? Is there anything shameful or coverable in them? Are they too precious? Are they treacherous and seductive and so deserve to be imprisoned and secluded? It may be worthwhile to secure them when running, wrestling, exercising, jumping or when bathing or swimming in a river or pond where fish may abound.

Whereas in our own time it is indecent and undignified to make mention, however indirectly, of the phallus in society, the ancients attached no lascivious suggestion to the figure of the male organ itself. In fact, a replica of the phallus worn round the neck was considered as a protection against evil eye. In this connection, it is interesting to read the following:

“A phallus used to serve as a charm. It was a safeguard against the evil eye and witchcraft. They used to hang it around the neck of children. Neapolitans still have this

### *Worship of Shivalingam*

superstition. They prize such trinkets very highly and to secure themselves against casters of spells, they even make the sign of the *fica*, the thumb slightly protruding between the index and middle fingers bent back, this being a symbol of the female genital organ. The Romans went still further. They used to place phalli everywhere about the entrance to their houses, sometimes at the crossings of road. The phallus served as a motive in decoration. They applied it in making lamps, bells, etc."

The worship of *Shivalingam* is still to be seen in a number of temples and prominent road crossings in India, as a relic of the form of worship of the aborigines of India coloured with Aryan imagery. The Holy prepuce in the Cathedral of Antwerp (Belgium) was reverently preserved till disposed of by the iconoclasts in the 16th century. The Hebrews swore by the reproductive organs. Abraham addressing Eliezer says, "Put, I pray thee, thy hand under my thigh, and I will make thee swear....." (Genesis, XXIV, 2-4): The translators have only imperfectly conveyed the meaning of the Hebraic text. An Arab, seized as a spy of the mamelukes by an officer of Napoleon's expedition to Egypt, expressed his innocence in the following manner, "He lifted his blue shirt, and taking his phallus in his fist, he remained for a moment in the theatrical attitude of a god swearing by the Styx." In Wales in the 10th century, when a woman, who was raped, wanted to have her attacker prosecuted, she must (by way of swearing the truth) place her right hand upon the relics of the saints and her left hand upon the virile member of the accused."

### *Amputated Penis as a War Trophy*

According to the renowned ethnologist, Dr. Letourneau, "The Abyssinians have the savage custom of amputating the penis of a conquered enemy, and of hanging it up over the

## *Circumcision in Australia*

lintel of thir door. At the houses of the chiefs there are as many as fifty or sixty of these glorious ornaments strung up, and the wives, troubadours, and courtesans who adorn and enliven the princely courts do not fail to mention these trophies in their lyrical improvisations in honour of their master. The wives of Abbyssinian warriors will even scorn their husbands when they do not bring these glorious spoils."

"Among the present day Berbers it is not unusual for a warrior to exhibit virile members of persons he has slain in combat"—Remondino.

We have it from Bordier that "the monument at Karnak, in Egypt, tells us that about 13 centuries before Christ, Meneptah, after having repulsed the Lybians, returned to his capital with a convoy of asses bearing 1235 phalli cut off on the field of battle. He further informs us that to this very day the Galla (East Africa) amputate the phallus of the vanquished and preserve these organs, dessicated and mummified and hung up along the walls of their dwelling."

The emblem of a man's pride and virility deserves to be preserved by him. It was a sorry fate to be cut off on being vanquished by the enemy. A man's courage and powers and intellectuality are in proportion to the virility he has in him. It must be borne in mind that virility is distinct from strength. Physical strength may be the result of preserved virility or of other factors. But one must be virile to be courageous or to have a clear mind. Virility is manhood.

### *Circumcision*

In Australia, among the aborigines, the young man is first kept in seclusion for some months, and then led before the elders. His head is shaved and his pubis and chest adorned with leaves. The prepuce is cut off by means of a silex, and is put on the young man's finger like a ring. He is given a name and is allowed to bear arms. If he has not behaved

## *Circumcision in Tunis*

himself under these tests, he remains without a name and arms and is taunted with being a woman. In Africa, in Senegal and among the Masai, similar ceremonies have been witnessed. In Madagascar, the prepuce, dipped into egg yolk, is swallowed by the maternal uncle or god-father of the boy. The operated part is dressed with the blood of a cock. Madagascar people are matriarchal, and that accounts for the preference given to the maternal uncle. The father is merely the fecundating agency, the property vests in the female line.

Prepuceophagy is observed in Tunis also, according to Myriam Harry. The prepuce is boiled and swallowed by the eager mother. It is a token of love for their male children. "It is only savages or step-mothers who would not do that much." Let us describe the circumcision scene as portrayed by this ethnologist. "With a brutal movement, the father seizes the boy about the body with his arms, carries him off and sets him down on a stool facing the operator. The latter draws forth a thin razor which he had perched like a pencil behind his ear. ...The flash of a blade, a scream, a noise of pottery broken, a twisted mouth, a little boy convulsed with pain, laid on a divan, then no doubt more sobs and moans which are not heard, for outside in the courtyard they have begun to chant furiously, madly, and up above, the flock of shut-in harem women fill the air with their wild exclamations.

"Poor little circumcised boy! The black servant burns myrrh and spikenard before him, as before a King. The negresses brandish five-armed candlesticks, wrapped in gold-paper. They have stuck a twenty-franc coin on the child's forehead, but his wounded body is racked with pain. They hold his hands and feet, which are still cold, and while streams of tears flow down onto his velvet jacket, the old sorceress, wearing her witch's bonnet, falls upon her knees, and using her toothless mouth as a vaporizer, sprays the bleeding wound with salted vinegar as an antiseptic.

## *Dr. Parmananda on Circumcision*

“And when at last the boy has fallen asleep, overcome with pain and lulled by the fragrant resins, they lead in the next hero and the sacrifice begins again.”

According to Dr. Nazare-Aga, of Paris, prepuceophagy is an “old-wives medicine.” Circumcision itself is only recommended by the Koran as a hygienic measure ; it is not a Koranic rite.” This is endorsed by Dr. Paramananda Mariadassou who writes in his *Moeurs médicales de l' Inde*: “Although this particular operation is nowhere described in the Koran (no doubt to avoid charging Allah with a slight lack of foresight which he was guilty of when fashioning man's body), it is considered as being just as indispensable to a Mussulman as the triplebraid is to a Brahmin. In the hands of specialists, the operative technique is very simple, consisting of one stroke of the clippers between two *aiats*, or verses of the Koran. The stump of the organ is then covered with a paste usually made of betel and gambir (cachou). The cries of the child, always too young for such an operation, are quieted by a loud tom-tom, and his pain appeased by means of some sweet-meat.”

According to Dr. Riza of Constantinople, “it is not only for the purpose of cleanliness that Islamism imposes circumcision upon its followers, but also in the interest of sexual temperance. In fact, the “imams” (Mohammedan priests) consider that amorous excesses place man in the same class as animals, so that for the sake of morality every good Mussulman should have half his foreskin cut away. The consequences of this excision are that the mucous membrane of the glans, thereafter exposed to external influences and irritation, changes its histological character. It grows thicker, acquires more or less the makeup of the epidermis, and the nerve corpuscles it contains become hypertrophied: a whole series of modifications which blunt the organ's sensitivity and diminish the sexual feeling.

## *Decircumcision*

"The operation is usually performed by barbers, who at the same time practice surgery and dentistry. They most often effect it with the help of a razor, then apply the most various dressings to the wound such as carbonate of iron, dragon's blood (*resina draconis*), parings of morocco-leather, etc. Formerly, the barbers of Constantinople used to employ the scrapings from the pipes of the narghileh for these dressings, and in Asia Minor the circumcised penis was thrust into a bag filled with pulverized rotten wood.

"Many a complication is brought on by these empirical methods. Aside from possible inoculation with syphilis or tuberculosis, numerous instances have been noted of lymphangitis of the prepuce, which may be the point of departure for a balanitis, an acute inflammation of the sheath, an edema of the body of the penis, etc."

At one time there were seven different churches in Paris which claimed to possess the foreskin of Jesus. But if Christ was resurrected with a perfect body, how could His prepuce be on earth at all ?

The Jews in Rome were subjected to enormous taxes, their circumcision being a proof of their race. Thus it came about that to conceal their origin and to evade the racial impost, they sought the help of surgeons who, with real skill, restored the prepuce. The jews were called "bear-heads" (minus the foreskin) in the time of Emperor Tiberius, and Voltaire referred to them as "deprepuces." So the jews preferred to be reprepuce. Dr. Lemaire of Dunkirk says that just as many doctors perform circumcision at the present time for simple phimosis, decircumcision was performed by the ancients on those who, having the glans always exposed, were made uncomfortable by the continual friction of the undergarment. Circumcision is still practised among the Musalmans and Jews, but, reasons no longer existing, which led the ancients to hide



## *Castration among Skopzis*

the obvious marks of ritual circumcision, decircumcision has disappeared.

Male infibulation, which consisted in slipping a band into the foreskin for producing forced chastity, was also practised by the ancients in Europe to preserve the voices of the singers.

The Australian Blacks practise a strange mutilation of the penis, known as mika-operation, which consists of slitting open the urethral canal so that the flow of urine is sideways. When, in sexual intercourse, the seminal fluid follows this new path, the male sperms cannot reach the womb of the woman and thus she is protected against impregnation.

Sometimes, individuals have in drunkenness or under a certain phobia cut off their penis or the whole of external genital apparatus. "Any damn fool can cut his throat, but it takes a soldier to cut his privates off," said a private, who had performed this surgical feat upon himself.

### *Castration and other Similar Operations.*

Castration was practised formerly with the aim of toning and preserving the voice as also for obtaining guards for the harems of the sultans, but all that is now past history. The Skopzis of Russia and Roumania, in the reign of Catherine II and Alexander I, castrated themselves i. e., destroyed their testes by means of red hot iron. This was called baptism by fire, or the first purification, or the mounting of the spotted horse. But when castration is performed on an adult, erection persists, at least for sometime. So to lose entirely the capacity for sinning, they conceived the idea of cutting off the penis too. This is the complete baptism, or the second seal, or the mounting of the white horse.

Sometimes, the operation of castration, unilateral or bilateral, has to be undergone in incurable cases of tuberculosis of the testes or some other malignant disease. To keep up appearances, in America the sacrificed testicles are

## *Artificial Sex Glands*

replaced by celluloid spheres or silver balls. Dr. Carlier prefers the use of the artificial silver testicle to replace a gland which has been cut out because the metallic testicle, weighing 12 grams or over, is not easily drawn up into the inguinal ring by retraction of the corresponding part of the scrotum, but silk or rubber testicles are also used. Dr. Loumeau, when undertaking the removal of testicles in sufferers from disorders of the prostate gland, has used small egg-shaped balls of silk, knitted very loosely so as to give the illusion of the testicle's natural pliancy. He now proposes to use hollow rubber testicles to be prepared according to his own directions.

There is an amusing instance reported by a New York practitioner. An old man of 78 came to him complaining of a severe pain in the groin. The doctor soon discovered that the cause was a serious infection of the testes, and he explained to the patient that unless these glands were promptly removed there was danger of general systemic poisoning. He added, that they were functionally useless to him any way. "I know, they're not much good, doctor," said the old man, "but they look so sporty"—He wanted to keep up the palpable proof of his previous potency.

What happens to the mental faculties of the individual who has his prostate hypertrophied or the prostate gland removed? Mental deficiency is the result generally noticed. Lack of virility causes a lack of mental power. But if the bladder is drained (bladder retention being the source of a systemic poisoning which brutifies the sufferer) by means of catheterization, cystotomy, or cutting into the prostate, there is witnessed a mental revival.

## *Sexual Idiosyncrasies*

Some persons display curious idiosyncrasies during coitus, such as "vomiting or a fit of hiccough". Women and birds

## *Injuries from Violent Coitus*

show tremors and convulsions, particularly at the orgasm. There is the reported case of a man who was seized with a sneezing fit in sexual intercourse. HENDRICHSEN quotes a case in which spasmodic contraction of the levator ani muscle occurred during coitus, with the result that the penis could not be withdrawn from the vagina while this condition lasted. BORELLUS gives the history of a man who rubbed his organ with musk just before the sex act. After the orgasm he found his penis held fast in the vagina, the muscles having become so constricted as to prevent egress.

PONCET, relying on thermometer readings, states that bodily temperature is about one degree Fahrenheit higher after coitus than before it.

COLLES mentions the case of an obese man whose urethra was ruptured in violent coitus. The penis became swollen and extremely painful. Inside of a week the man died of blood poisoning. WATSON relates another instance of coitus in drunkenness in an unusual position with resultant rupture of the male urethra and fracture of the *corpus spongiosum*. Sometimes the *Corpora Caverosa* may be broken, and if the accident does not prove fatal, the penis may become curved, unable to do the act. The female sex organs may also be injured seriously in a violent sex act. There are cases on record of rupture of the vagina, laceration of the clitoris, and tearing of the lips of the vulva, as the result of violent attempts at copulation.

## CHAPTER XVII.

### **Man's Attempts to improve on Nature ; Aids for the Embrace ; Perversions of Love ; Membral Mutilations; etc; etc. . . . .**

In order to stimulate his own sensations and of those of his partner during sexual embrace, man has hit upon a number of contrivances.

The practice of decorating the phallus with excitatory objects like feathers, has been observed in almost all primitive tribes of Africa and Australia. According to the reports of explorers, this practice also existed in the Sunda Islands as well as in some parts of Asia. A metallic tube known as "*ampallang*" is used by other tribes for a similar purpose.

MIKLUCHO MACLAY has given us a fairly elaborate description of such an operation. Writes he :

"The perforation is executed with a silver needle; the function of this needle is to affix an instrument in the organ which causes friction during the embrace.

"This instrument is a silver needle perforated on both ends. In the perforations two brushes are attached forming a double brush. The needle may be of ivory as well as silver.

"Some penes are perforated twice for two instruments and the changing of the position of the accompanying brushes."

"The operation is performed only on adults. The skin is forced back, the penis is placed between two small planks of bamboo and for ten days long it is covered with rags dipped in cold water. Then the glandes are perforated with a sharp bamboo needle ; a feather, dipped in oil, is placed in the wound

## *The Ampallang*

until it heals. Wet compresses are used all the while.

"When the Dayaks travel and work they carry a feather in this canal. As soon as they grow desirous, they pull the feather out and replace it with the *ampallang*.

"The *ampallang* is a little rod of copper, silver or gold, four centimeters long and two millimeters thick. At one end of this rod is a round ball or pear-formed object made of metal; at the other end a second ball is placed as soon as the *ampallang* is affixed. The whole apparatus is, when ready, five centimeters long and five millimeters thick.

"The woman has different ways of informing the man in a modest fashion of the measurements of the *ampallang* that she requires. Sometimes she hides a folded betel-leaf containing a cigarette in a pot of rye that she offers her companion, or else she gives the required measurement by placing a finger between her teeth.

"The women of the Dayaks have the right of demanding the *ampallang*. If the man dissents, she may leave him. They say the embrace without this ornament is like rice, but with it, it tastes like rice spiced with salt.

"Von Graffin has seen one Dayak who had two *ampallangs*, one behind the other ! The perforation was always horizontal and above the urethra.

"In the north of Celebes the *ampallang* was also employed but was there called *kambiong* or *kambi*. It had small strings at the end, probably for change in direction. He said that they also tie the eyelashes of goats at the base of their glands in order to increase the pleasure of women.

"In Java they also tie a strip from the skin of a goat around the glans. Sometimes the entire member is placed in a hairy sheath, the glans being alone visible.

"A still more curious custom is the deep cutting of the

## *Bells of Gold in Phallus*

glans and the placing of small stones in the wounds. When the excisions heal they have a warty appearance."

Here are reports on the same subject by different students of Anthropology:—

"The *Amerind* girls of South America place some poisonous bugs on the man's member whose poisonous bite quickly brings about a tremendous swelling of the male organ."

"I was amazed to find a custom in this country (certain islands in the Pacific) which is both lascivious and ridiculous. Throughout the country are found old prostitutes who sell little bells of gold, silver and bronze. The women hold great store with them for when they are sewn into the skin of the man's member they cause a swelling of tremendous length of the entire genital parts. Hence they claim their males have greater endurance and give them far greater pleasure than we poor Europeans. It is true that when there are a number of natives about, the woman will invariably choose the one with a titillating member. As soon as the boys reach puberty they rush to have the bells sewn into their members, and constantly change them for larger sizes as they grow up."

"There are some old women who earn their daily bread by selling little bells of gold, silver and copper, as small as little nut-shells and made very cleverly. As soon as a man has reached the age when he can go with a woman, one of these little bells is affixed to his member, between skin and flesh. Without them he would be repulsed. Gold or silver bells are bought, according to the rank of the person. The same women who sell them also attach them. They loosen the skin at certain places, put the bells in and sew them up. After a few days the wounds close. Many voluntarily attach a dozen or more. The men decorated in this fashion are held in high esteem by the women and, when they walk through the streets, believe it to be a mark of honour if the tinkling of the bells is heard."

## *Bisayas' Diabolical Invention*

"The inhabitants of the Pintada Islands, particularly the women, are very immoral and have discovered a method of bringing men and women together. They prepare males during infancy by boring a hole in their members in which they stick a piece of metal in the form of a snake-head and which they place in such a manner that it cannot be dislodged. They call this instrument *sagras*. But they are now very rare for since their conversion to Christianity the use of the *sagras* has been prohibited."

"These Bisayas are very prone to the joys of Venus. Their women are as love-sick as they are beautiful. They play with each other in several curious and diabolical ways. If I had not seen the whole thing with my own eyes I would not dare of telling of it because I would be declared an outright liar. But from curiosity and desire to be certain I have even spent a sum of money to have shown me what I have heard and therefore I should have believed. The greater number of the Bisayas buy an invention of the devil and in order to give their women a diabolical pleasure, perforate their member. In this hole, made in the middle, they place a piece of lead that sticks out on both sides; on one end there is a little star made of lead that can be turned about; at the other end there is a lynch-pin to keep the instrument in place. They say they have invented this method for reasons of health. I, however, believe that it is rather an invention of Satan who wanted to prevent these unfortunate people from reproducing themselves."

While some of the primitive tribes depend upon operations and excitatory objects to enhance the pleasure of embrace, other people depend upon aphrodisiac drugs and aphrodisiac foods and drinks. Those commonly used are cocaine, opium, hemp, saffron, musk, alcohol, thyme, pepper, pellitory root, garlic and onions. Stimulating liniments for external application on the male member are also common in use.

## *Mantegazza on Onanism*

Along with the physiology of love we must have the pathology of love and in this pathology we find love perversions in different forms. We purposely refrain from giving a description of the perversions known as Sodomy, Lesbian love, Tribadism, Sadism, Masochism, Necrophilia, Bestiality, etc, though these perversions have been found to exist in all times and in all lands. We just make mention of the most common perversion known as masturbation or onanism. In the absence of normal means of sexual satisfaction, masturbation is so natural with man and woman that it can hardly be termed a "perversion." In this connection Mantegazza writes as follows:

"Onanism is so spontaneous and natural with man who has no woman and with woman who has no man, that it has been prevalent in all times and in all countries. This perversion is, however, more common in civilized countries because moral reasons, economic and religious, make more difficult or prevent completely the intercourse of the sexes. When bodies are naked, when love is easy, simple and free, onanism is practically unknown. I have found this statement to be true in the comparison of the parallel society of the natives in America and India. Convents, colleges, schools and all such institutions that bring young people together in privacy, are really hotbeds of onanism.

"With the possible exception of polygamous countries onanism is much more frequent with men than with women, because the continual formation of semen in the man makes pollution necessary, and where the moral strength of the individual is dissatisfied with the nightly pollution, the hand, in the absence of the woman, comes to the rescue. There should also be mentioned the terrifying continual erections during the puberty of the male and the simple alleviation by the easy rubbing of the member. In the polygamous countries, however, the woman learns onanism very quickly in her spare time and in the long fasts of the harems and zenanas.



### *Self-abuse in Hottentots*

“As an ethnological characteristic, onanism is a physical and moral defect which suffices to indicate the position of decadence and descent of a nation or race.

“The solitary sin becomes similar to coition when it requires a companion for its enjoyment. The man abuses the woman, the woman the man.

“With the Hottentots, self-abuse among the younger girls is so common that it can be called a natural vice. No secret is made of it; even in the stories and fables of the country it is continually mentioned.”

## CHAPTER XVIII

### **Freaks of Male Sexuality; Polyorchidism; Hermaphrodites; Other Curiosities in Structure of Phallus.**

The size of the male organ is no indication of a man's general inclination or fitness for the sex act. A short or a normal penis may be quite vigorous and satisfactory. Some authorities are definitely of the opinion that a big penis indicates a "stupid, witless person with a sluggish, coarse mind like that of a donkey." That may not, however, be the rule, but very small and infantile penis is not an enviable possession. The length of the penis has been known to vary from  $\frac{3}{4}$  of an inch to  $6\frac{1}{2}$  inches. Six inches is the usual length. The circumference ranges from that of the little finger to  $4\frac{3}{4}$  inches. Quite a few authentic instances of penes exceeding 10 inches in length have been recorded.

Like the double vagina, or the double uterus in some women, there are cases of double penis in men, but very rare. Heller reported recently to the Medical Society of Berlin of a man possessing two penes with too well-developed urethras and a double glans, though only one prepuce. Urine was, however, eliminated only through the canal of the penis on the right side. Bruni of Naples reported of a bearer of two penes, two anal orifices, two scrota, each containing a single gland. The prostate gland was normal. Keppel has related in the New York Medical Journal of a new-born male child with two distinct penes, the right one serving exclusively for passing urine. When the child grew up, the penis on the left was observed to be the one capable of erection.

## *Ossification of Human Penis*

Monkeys, dogs, bears, bats, whales, the rodents and some other animals are known to have the penile bone. MAYER observed a similar formation in the centre of the glans of certain vigorous men. It was a sort of prismoid cartilage about two lines ( $1/6$  of an inch) at the anterior extremity of the corpus cavernosum, much more developed in negroes than in civilised people. HYRTL, however, is of opinion that the so-called cartilage in the penis is simply a flesh-thickening containing no cartilaginous cells. But there are a few authentic cases of partial ossification of the human penis, occurring between 40 and 65, though one patient had not reached his twentieth birthday. Erection in such cases becomes painful. In some instances phallocampsis (bending of the phallus) has been noted with the concavity directed along the side of the ossification. MAC-CLELLAN tells of a man aged 52, whose penis was curved and distorted in such a way that urine could not be passed without pain and coitus was impossible. A long mass was discovered in the septum between the Corpora Cavernosa. When this was removed by dissection, the upward curvature disappeared, but a slight inclination developed in the opposite direction.

At a Urological Congress, UTEAU of Biarritz presented the X-ray photo of a penile bone in the organ of a man of 62. Coitus was difficult. The bone began at the glans and disappeared below the pubis but in the picture only a part of it was visible, the rest being fibrous and cartilaginous.

Can old age be the cause of ossification? Some of the patients were not old, and most old men are quite free from any calcification or ossification. Some of these subjects also showed gout (KAUFMANN), others chronic inflammation of the bladder with suppuration of the kidneys (REY), still others had suffered from syphilis or traumatism (STROMEYER). Dr. ROMME comes to the conclusion that the etiology of partial

## *Hypospadias and Epispadias*

ossification of the penis remains as obscure as that of the osseous production in certain other organs. He is sure that it is no instance of atavism.

A curious and rare case is described by CHRETIEN of a man of 25 and another by SCHRUMPF of a baby who had the penis and the testes enclosed in a single skin envelope, the glans being free. Erection was impossible in the man. A plastic operation, successfully performed, freed the penis of the baby from the sheath of the scrotum. *Penis palme* was the name given to the anomaly.

There are malformations of the urethra in which the wall of the canal is deficient either below or above. The anomalies are called Hypospadias and Epispadias. They are nearly always found in male hermaphrodites, the fissure looking like a vulva, since the scrotum is sometimes included, and even the perineum may be cleft along with the other parts when the deception is complete. The anomaly is hereditary in some cases. HEUREMANN describes a family of females who had for generations brought forth males with hypospadias. BELLOC and BROUARDEL mention more instances proving the hereditary character of the anomalies. The subjects are not necessarily infantile.

Artificial penes of ivory, rubber and other substances, some even designed to simulate the ejaculation of semen are sometimes employed by the malformed to hide their deformity and show incredible ingenuity of manufacture. A New York man, a subject of hypospadias, became disturbed over his defect, and set out to imitate nature. "He carefully studied the normal conformation of the penis and then prepared an artificial one made of cotton six inches in length and having the correct shape minus the foreskin. He sheathed it in fish gut and applied a reddish tint. The shape was maintained by a firm piece of guttapercha tubing around which the cotton was fastened, and

## *Use of Artificial Penis*

the whole contraption felt elastic to the touch. It was fastened to the waist by straps, which were concealed by a flesh coloured covering. The central and upper straps were so arranged that the penis could be thrown into an erect position and so maintained. He married and was able to deceive his wife for fifteen months. To further his deception he had told his wife that it was indecent for a husband to undress in the presence of the wife, and therefore she had always retired first and extinguished the light. Partly from the fear that his virility would be questioned, and partly from ignorance, the duration of the sex act was always nearly one hour. He was not discovered until the wife happened to undress him once while he was intoxicated. She hid the instrument of the fraud and the man attempted coitus without success." Shortly afterwards he was mentally deranged and was confined in the asylum at Utica, N. Y. He became subject to delusions of grandeur."

*Polyorchidism* : This is a curious anomaly comprising of the doubling of sex glands. It has been observed in animals as well as in men. AGATHOCLES, tyrant of Sicily had an extra gland and was considered doubly potent. GERARD BLASIUS reported a case accompanied by illustrations. The medical Record in 1895 published a report signed with the name of A. M. Davis, Recruiting Officer, relating the story of a man with four testicles, three on the left side, painful when pressed, and one on the right side, normal. ARBUTHNOT LANE operated on a boy of 15, in 1894, bearing an extra testicle with a separate sheath and a duct (vas deferens) which ran alongside that of the right testicle. On exposure, it showed nothing abnormal. The left gland was of average dimensions. SANGALLI, Director of the Institute of Pathological Anatomy in Turin, says that in his Museum he has preserved one part of the double division of the left testicle in a new-born babe. PARONA removed a right testicle, and found it to be divided into two unequal parts, the smaller was lodged in a fold of the sheath and had the regu-

### *Unusual number of Testicles*

lar structure of a miniature normal testicle. The same year, 1897, PEAN seeking to remove a neuroma of the scrotum, uncovered two right testicles, separate and regular in form, but having a common fibrous sheath. There was a common epididymis with a single vas deferens. The left testicle was normal.

In 1907, J. POTORCA, a Roumanian Surgeon, discovered two distinct, right testicles, the left presenting nothing abnormal. He verified that "the two right testicles had the volume of a pigeon's eggs, had no epididymis, and that from each one there extended a spermatic cord and a distinct duct."

Dr. SUNDARESA AYYAR of Trichinopoly has observed a trio-chid, 19 years old. The third testicle was situated above the left one, which was normal. This extra gland had an epididymis whose head and tail could be felt and a spermatic cord that was easy to follow alongside the normal left cord as far as the left inguinal ring. It was attached to the left wall of the scrotum. The gland appeared to possess normal testicular sensitivity.

In 1911, WIDHALIN operated on a man of 47 for a left inguinal hernia. The patient bore three testicles with only two epididymi, but three deferent ducts.

Even five testicles have been heard of. In a few cases the anomaly seems to have an element of heredity.

Like the anomaly of excess there is also the anomaly of deficiency. Many hermaphrodites have been verified by autopsy to be really without glands and not cases of failure of the testicles to descend into the scrotum. They are called anorchid.

Tubercular patients have been known, especially in the beginning of the trouble, to be on fire through sexual excitation. Professor PONCET of Lyons maintains that the sexual excitation of consumptives is the direct consequence of their disease and simply reveals that the interstitial tissue of the testicles has been attacked. Normally, the latter regulates

## *Effects of Testicular Secretion*

the individual's sexual temper, with due allowance for age as well as racial and personal peculiarities. Should a toxic irritation happen to induce a state of excessive secretion in these cells, then the sexual urge is heightened as the result of this hypersecretion.

The effects of testicular hyposcretion are quite the reverse. They are particularly disorders of growth resulting from the early infection with tuberculosis. (We do not speak of the skeletal dystrophia which taints congenital consumptives and dooms them to premature death.) Normally, the harmonious development of the individual, with respect to the bony structure and its attachments (muscles, etc.) is regulated by various internal secretions. It is especially controlled by the more or less mutually antagonistic secretions of the Thyroid gland and the testicles. When the latter's secretion is insufficient, the skeleton, escaping their inhibitory action, grows in length, becomes too big and too frail. Thus the testes regulate the growth of the skeleton, the appearance of the secondary sexual characteristics, the development of the genital organ and the sexual instinct. Their removal in infancy usually makes a giant of the castrate, but leaves him sexually and psychically a child, an amorphous creature without erotic appetite or desires; a mere phantom of a man. Tubercular infection of the testicles may stimulate their secretion, or on the contrary cause them to function below normal, thus playing a capital role in determining the physical and mental make-up of the individual.

Professor LE DOUBLE of Tours proved for the first time in 1878 that badly-formed organs had a tendency to become diseased oftener than normal ones. One of the instances was that of a soldier hanged for having raped a young girl. The carefully performed autopsy revealed that the executed man had no seminary glands. Do the testicles then have no influ-

### *Variable Effects of Castration*

ence upon the sexual appetite?" asks the Professor. "Are we to infer that individuals afflicted with double anorchidism are not comparable to eunuchs?" And he goes on: "Castration is a cause of impotence only when it has been effected in early childhood. Though eunuchs castrated at an adult age are perfectly sterile, they quite often remain capable of coitus. ... Opposite the castrate whose testicles were removed in adulthood let us place the eunuch deprived of his glands in childhood. The latter's virile member remains atrophied. Erections are entirely lacking or very rare. If coitus is sometimes possible, it is never terminated by any sort of ejaculation. The general characteristics are feminine. Almost constantly we find the traits of this picture in individuals afflicted with double anorchidism. ... The debilitated old man can no longer sing love songs when the hour of testicular atrophy has struck. It is a strange exception that the anorchid should remain a faithfully votary of the God Priapus.

"If we dare venture an explanation it would be the following: in physiology, investigators have been too much inclined to attribute to the executive instruments what really belongs to the legislative organs. Yet, numerous pathologic or accidental cases must have shown that, normally, we must refer all acts connected with the sex instinct to the activity of a part of the brain, a part whose activity may very well be provoked by the genital organs when they are in a particular state, but which itself determines the special action of those organs as a result of thoughts engendered by seeing objects or hearing words relating to it." And he concludes, that in simple anorchidism (absence of one testicle), we find the capacity for coitus and capacity for fertilisation, if the remaining gland is sound; in double anorchidism, there would only be capacity for coitus.

There is one more testicular abnormality, and that is of



## *Human Milk in Scrotum*

its situation. Dr. ORAISONS' classification of this anomaly seems to be the best. It is based upon the physiologic migration of the testicle. The gland, instead of taking up its normal position in the scrotum, may stop at one of the intermediate points. If there is merely a halt in this descent, and the testicle remains inside the abdominal cavity in the lumbar region, we have a case of abdominal lumbar ectopia. If the gland remains in the iliac fossa, it is an example of abdominal iliac ectopia. Where it lies in the inguinal canal, it is an inguinal ectopia, and lastly, if it stops just below this canal, we have a case of cruroscrotal ectopia."

### *A Strange Phenomenon*

In 1835 the *Gazette Medicale* of Paris printed the report of secretion of milk in the scrotum of a twenty-one year old man. Analysis of the secretion showed it to be real human milk.

## CHAPTER XIX

### **Sexual Confusion; Female Breasts in Man; Male Lactation and Suckling of Children; Male Menstruation; etc. etc. . . . .**

Numerous cases are on record in which even the expert physiologists found it difficult to determine the exact sex of the individual who was suffering from malformations of the genital region. We cite the following notable cases from the records of the famous ethnologist, Dr. CABANES:

"In March, 1643, an election was contested at Salisbury, Connecticut, on the ground that the Whig Party had included a woman among the electors. Dr. BARY was appointed to make an investigation. He examined the suspected elector and verified that the penis was not perforated, but he found a testicle. He concluded that the subject was a man.

"The next day, when this elector came up to vote, Dr. TRIKNAR opposed the vote, claiming the person to be a woman. Both doctors were invited to make an immediate, joint examination. They agreed upon the sex, declared the individual to be a man, and the elector was able to cast his ballot.

"Several days later, it was learned that this individual had married as a woman and had feminine tastes. A new expert examination permitted them to ascertain the presence of a menstrual period. The examiners also discovered a uterus, and what D. BARY had taken for a testicle was recognized to be a herniated ovary.

"At its meeting of Nov. 12, 1925, the Medical Society of Toulouse heard a communication delivered by Drs. TOURNEUX

## *Man mistaken for a Woman*

and GALY-GASPEROUX on the case of a perineal hypospadiac who until that time had been considered as belonging to the female sex, and who was one of the ballet-dancers at the *Theatre des Nouveautes*.

"The subject was 17 years old and had entered the hospital for a painful swelling of the right lip of the vulva, which had developed about 10 days after some unsuccessful attempts at coition. Jeanne B. ... was of medium build and had a rather ordinary countenance showing no trace of femininity. The chest was broad and surmounted by fairly well-developed breasts. The pelvis was not wide, the waist was scarcely indicated, and the limbs were long and strong. The lower hypogastric region was covered with an abundant growth of hair which also spread over the external genital organs. At first glance, there was nothing to indicate that one was not in the presence of the female sex, for one could make out the existence of two normal-sized labia majora, the right lip bearing a small tumor as big as a pigeon's egg, hard, quite painful to the touch, and extending along the whole length of the inguinal canal by a sort of cord having the size of the index finger.

"But the impression was totally altered when the genital region was more thoroughly studied. The fact is that on spreading apart what represented the labia majora, it was noticed that the inner lips (labia minora) were completely missing, and that under a somewhat over-developed hood there was a flat-headed genital organ about the size of the tip of the little finger. At its base there was no urinary meatus, but two small folds were observed leading to a vulviform opening situated in the middle of the perineum, and insertion of a catheter showed that this was nothing other than the extremity of the urethral canal. There was no vaginal orifice, and no uterine body could be felt upon exploration of the rectum.

"From these findings, the examiners saw that they were

## *A Milch He-goat*

confronted with a case of perineal hypospadias with rudimentary penis, vestiges of a urethral canal, and a cleft scrotum containing a right testicle, which in all probability was twisted. This interpretation of the facts was confirmed by subsequent findings made during an operation necessitated by the torsion of the right testicle, found full of blood. Exploration of the abdomen revealed no trace of a uterus, but on the left side, towards the inner opening of the inguinal canal, they discovered another testicle which, like the one on the right side, had a deferent duct leading up to the rudimentary prostate."

ARISTOTLE says that males, either in the animal species or among human being, do not give milk, but he hastens to add the exceptional case of a "he-goat" that milked and his male offspring milked too.

BUFFON says: "The breasts of some men may furnish milk like those of women. We have had several examples of this sort, and the condition seems to occur particularly at the age of puberty. I have seen a young man of fifteen expel a tablespoon of real milk from one of his breasts." Some others too, including DE SINETY and the Bishop of Cork, testified to having seen men with breasts developed as much as those of woman and they had nursed their young. In a letter written to the earl of Egmont, the Bishop of Cork gave the following report of his personally coming across an old man who had the capacity to nurse children:

"I will venture to give an account of a man that I met at *Inishanan*, about 10 miles from this place. He was an old man about 70 years of age, by birth a frenchman, but was a refugee on account of his religion, was bred a gardener, and, by all accounts, had been industrious, till deprived of his strength by age.

"He asked for charity, and I gave him half a crown. I mention this particular, that the remaining part of the story

### *Dr. Castelar's Case*

may not seem to be told for the sake of gain. After I had done this, and was gone into the house, I heard a noise at the door: the man, out of gratitude, had returned to show me a curiosity, which was that of his breasts, with which he affirmed he had once suckled a child of his own: his wife, he said, died when the child was about two months old: the child crying exceedingly while it was in bed with him, he gave it his breast to suck, only with the expectation to keep it quiet; but, behold, he found that the child in time extracted milk; and he affirmed that he had milk enough afterwards to rear the child. I looked at his breasts, which were then very large for a man; but the nipple was as large or larger than any woman's I ever saw. Some ladies were then passing by; so I sent him off in haste, and have not seen him since."

Dr. JUAN CASTELAR read a report before the Medical Faculty in Madrid, from which we quote the following:—

"I carefully examined the father and the son. The first was a man of about fifty, very well-built, robust and showing no bodily anomaly. When he was thirty-two years old his wife gave birth to twins, a son and a daughter. The mother had but little milk, the family lived in poverty, and the babies' cries made loud protest against the scantiness of their diet. The father, finding no other resource within reach of his intellect and his means than to beguile them, presented his breasts to them alternately, although he was well aware they contained no milk. The man continued this turn by turn, and the mother meanwhile kept on nursing the babies with the small amount of milk still remaining in her well-nigh exhausted breasts. In consequence of this simulated suckling it came about that Lozano's breasts actually began to secrete milk, and he took advantage of this to feed his little son during a period of five months. The child thrived on this diet and grew to be quite vigorous."

## *A Lactating American Indian*

HERVE and Dr. LANDYE have reported the following authentic case of an American Indian:—

“A young Chippeway Indian separated from his tribesmen to hunt beaver. The only person accompanying him was his wife, then in her first pregnancy. After giving birth to a son, the woman died in the desert. The husband was inconsolable, and took a vow to remain a widower. His grief over the deceased was soon complicated by anxiety over the infant's welfare. Not wishing to neglect anything which might possibly save the child's life, the father undertook to fill all the maternal duties, degrading as these appeared to the eyes of an Indian brave. After wrapping the baby in a pelt lined with soft moss, he suspended it from his shoulders, after the fashion of a squaw carrying a papoose. He fed it on broth prepared with his own hands, but in a moment of desperation, finding himself unable to quiet the infant's wailing, he offered his breast as a mother would have done. The power of paternal love then produced a phenomenon which is but rarely encountered in the natural history of man: milk began to flow from the Indian's breast, permitting him to save the child and rear him.

“The Indian faithfully abided by his vow of widowhood, and never parted from the son. He made an excellent hunter of the boy, and when the latter had reached man's estate, his father selected a bride for him. In his old age, the father enjoyed nothing so much as taking care of his grandchildren. When his daughter-in-law, voicing the tribal prejudices, pointed out that he was engaging in an occupation unbecoming to a hunter and warrior, he always answered: ‘In return for the salvation of my son, deprived of his mother at birth, I promised the Great Spirit, master of life, to sacrifice my pride as a man, and my dignity as an Indian’.”

The story of this red Indian, whose name is given as

## *Mammary Development in Youngmen*

Ogemawwah Chack, has been vouched for by the famous artist PAUL KANE who gives a description of this man along with his portrait in his book "*Wanderings of an Artist Among the Indians of North America.*" Dr. RICHARDSON, who accompanied Captain FRANKU on his expedition to the North Pole, testifies to the truthfulness of the story, having personally examined the man.

Dr. BEDOR, chief-surgeon of the Hotel-Dieu at Troyes, who was Medical Inspector of military training school, came across three youngmen whose mammary glands were so developed as to warrant their non-admission to the military service. In the *Gazette Medicale de Paris*, he reported these cases as follows:

"Over a period of some twenty years I have often been called to participate in the medical inspection of the military training school in the Aube department. During that time I came across three instances of this very peculiar anomaly. Despite the demand for soldiers under the Empire, these three young men were declared unfit for service, since the uniforms buttoned over their chests were unbearably painful and oppressive."

In his book on surgical pathology, NELATIN describes a case of this nature as follows:

"A young man of twenty-three came to the clinic once to be treated for pains in the left breast. I was struck by the pronounced disparity in size between this breast and the right one, which was much smaller. Palpation revealed the presence of a real mammary gland, and this was confirmed by the discharge of a whitish, serous liquid, showing all the physical characteristics of milk, which issued when moderate pressure was applied to the breast."

HORTELOUP, in a medical dissertation, describes the case of an old labourer thus:

## *Cases of Male Lactation*

"The subject was a labourer aged twenty-nine, of good constitution, who entered the hospital in 1855 for a fracture of the rib resulting from a fall. Examination revealed that the man's left breast had the volume of a woman's. The tumor was not painful, and according to the patient's story, the growth had been there for nine years. The mass was found to be fluctuant. When probed with trocar and bistoury, the breast discharged two glasses of thick, creamy, whitish liquid having the physical, chemical and microscopical characteristics of milk. Since the analyses were made at the hospital and medical school by the most competent authorities, no doubt remained in anyone's mind as to the nature of the liquid."

In 1897, Dr. RENAULDIN reported the case of "a twenty-four years old wagon-driver in the army, who entered the val-de-Grace Hospital in Paris to be treated for an abscess from which he promptly recovered. His breasts were entirely like those of the opposite sex, hemispherical in form and of rather soft consistency. One could distinctly feel the glandular mass of which these organs are composed. The chest was narrow, the shoulders protrusive, the voice feminine, and the face was beardless and childlike."

Dr. REBOUL of Nimes relates the case of a well-built youth of about fifteen who gradually developed his breasts to the size found in girls only. The right one, which was also the bigger of the two, shortly afterwards began to discharge a liquid resembling milk. The flow of this milky secretion was so continuous and abundant that, in order to conceal it, the young man had to wrap up his breasts with absorbent cotton.

Dr. DADAY reports that in the year 1904 he was called upon to attend a forty-four year old man suffering from a swelling in his right breast. A few days later the breast began to discharge a milky secretion. Though the secretion was not subjected to any chemical analysis, yet it had all the



## ***A Menstruating Man***

outward appearance of human milk and also possessed the normal taste. The flow was copious, caused no pain and despite all the medical treatment to check it, it continued for over a month.

In their strangeness and novelty, the cases of menstruating males probably excel those of lactating males. Here are some authentic cases reported by Dr. CABANES :

"On June 24, 1756, Dr. LEBOEUF, Senior, a surgeon of Roche-Calais near Coutras, was called to examine a shepherd of a dairy-farm who had fallen and hurt his breastbone. The doctor thought he ought to bleed the patient, but the mistress of the house drew him aside and told him confidentially that blood-letting might be harmful to the injured man since he was then having his periods. LEBOEUF, surprised at this story, first inferred that it was evidently a girl dressed in man's clothes. But he was undeceived when the patient admitted to him that for the past two years he had been subject to a menstrual discharge as well regulated as the revolutions of the moon. This flow came through the urethral canal and lasted two days. On each occasion the blood lost might reach four ounces. The young man assured LEBOEUF that when the periods arrived he felt no pains in the back or genital parts, and that he was always surprised by the flow which began during his sleep. The blood was bright red. LEBOEUF made sure of the sex organs, finding them very well formed. But what amazed him still more was to learn that there were fifteen brothers and one sister in the family, all of whom menstruated, and that their father showed the same peculiarity."

"BARTH and LERI presented the *Societe anatomique* with the remains of a patient aged 75 who had entered the women's ward of the hospital. This subject had always lived as a woman, had married as such, and claimed to have menstruated regularly between the ages of 18 and 55. The clinical examination had already made the doctors surmise that they were

dealing with a man, and anatomical investigation confirmed the guess. The breasts were those of a man; the thorax and abdomen were masculine; the hairy covering was but little developed and the Adam's apple not very protuberant. The pelvis was narrow, and there was no trace of ovaries. The rectum was very wide, and the anus funnel-shaped and dilated.

"What is especially worthy of attention in this male subject was the distinct (and repeatedly verified) presence of menstrual periods, regular and prolonged."

"M. CAESTRYCK Junior, master of arts, student of surgery at the military hospital in Thionville, tells that he examined one of the townsmen, a guardian of the local manor, who was in perfect health except for considerable bleeding from his nostrils. CAESTRYCK was arranging to check the hemorrhage, when the patient informed him that since the age of 16 he had been subject to this periodic discharge, recurring regularly every month. He estimated the amount of blood lost as 1½ quarts, and sometimes as much as 2 quarts.

"The patient's mother also lost blood through the nostrils, in addition to the flow common to her sex, and this went on from the age of 25, the time of her first pregnancy, to the age of 45, when the menses ceased. These hemorrhages often brought on fainting fits which endangered her life on several occasions.

"GLONINGER tells of a 36-year old man who had regular signs of menstruation since the middle of his seventeenth year. Each attack was accompanied by pains in the back and the lower part of the abdomen, feverishness, and a sanguineous discharge via the urethra showing all the physical characteristics of the menstrual flow. PINEL mentions the case of an army captain who was wounded by a bullet and after recovery had a regular monthly discharge from the urethra. If exposed to fatigue, cold, privation, etc., the man showed symptoms of catamenial suppression, just as commonly happens in women."

## CHAPTER XX

### **Anthropological Study of Couvade—A Queer Male Obstetrical Custom ; etc, etc. . . . .**

When a woman gives birth to a child, it is a custom among certain people that the woman engages in her customary daily duties the same day, and the father takes to bed in her place, and lies besides the child, so to say, incubating him for several days, while neighbours, friends and relations and the parturient wife herself, crowding around the bedside, worry over his health, inquire about his pretended pains and tend and nurse him with all sympathy and attention. This custom is known as *Couvade* which literally means 'to incubate or hatch.'

Couvade has been known to exist since prehistoric times. Two centuries before Christ, APPOLONIUS of Rhodes, describes the practice of Couvade among the inhabitants of eastern shores of the Black Sea. "The women bring forth children with the help of their husbands. The latter lie down upon their beds, uttering great cries, covering their heads,....." No attention was paid to the woman delivered of the child. Possibly the custom came down from very remote times.

According to PLUTARCH the people of Cyprus had a similar custom. STRABO says that Iberian, Celtic, Thracian and Scythian women left their beds immediately on the birth of a child, making room for the husband whom they nursed like one delivered. MARCO POLO in the thirteenth century describes the six-week confinement of the husband in Turkestan when the wife was delivered, the latter attending to her daily duties. Among the indigenes of Yucatan and the Antilles, in Columbia

## *Couvade in Brazil*

Brazil, Peru, Bolivia, Paraguay, Guiana, among the peasants of Livonia and the Indians of North America, also among the ancient Spaniards, the Caspians and the native inhabitants of the Bearn region in France, the custom was followed for long, long times, as testified by THEOPHILEDE BORDEAU. Here is a brief extract from his many reports on the subject :

“In Brazil the man acts as midwife to his spouse. He delivers the child and cuts the umbilical cord with his teeth, whereupon the mother goes off to wash herself and take up her work. This is not simply due to the local climatic conditions, for we find the peasants of Livonia doing likewise, and also the Indians of North America. There are certain parts of South America where the wives go and wait upon the husbands, who get into bed in their stead. This custom was likewise in use among the ancient Spaniards and the native inhabitants of the Bearn region in France.”

According to LA HARPE, “When the mother was delivered of her child, she suspended the infant from her neck in a sling made of white cotton, and soon resumed her ordinary occupations, while the father lay in his hut and received the congratulations of friends and neighbours.

On the same subject, GIRARD de RIALLE has recorded the following interesting information :

“Among the Caribs, childbirth was the occasion for a strange ceremony. As soon as the child was brought forth, the mother rose, placed the baby in a small hammock, and went off to her household duties. The father, on the other hand, began to moan, sigh and complain. They laid him out in his hammock and his friends looked after him like a sick man. For five days they kept him on a special diet, then for the next five days he was only permitted to drink *ouicou*, a potent liquor produced by fermenting cassava, sweet potatoes and sugar cane. Not until the twelfth day was he permitted

### *Couvade in South American States*

to eat a small portion of cassava bread, and on the fortieth day friends and relatives gathered in the communal hut (*carbet*) for a general feast, which began after the patient's skin had been gashed by an agouti's teeth and the wounds had been dressed with an extremely strong decoction of pimentoes. At the end of a few more days of fasting the father got up, but for six months he had to abstain from eating the flesh and fowl, lest he bring harm to the child.

"These practices have persisted down to our own times in Guiana, and along the lower reaches of the Amazon.... They have also been encountered among the Chiriguano of Bolivia, where the custom is for the father to be looked after and made to fast when a child is born. The mother has to return to her tasks shortly after delivery. The same usage was current among the Guaranis of Paraguay."

There are reports of similar ceremonies being observed by the Tartars and several other oriental peoples, by the indigenes of Canada, by the primitive tribes of Greenland and Mississippi and by the Carib Indians of Guiana.

In his work on Atlantis, while describing the existence of *Couvade* in the different states of south America, ABBE BRASSEUR de BOURBOURG writes as follows :

"In Cantabri, the women give birth in the open field. It is the husband who takes to bed as if he were bringing forth a child, and the wife looks after him. Precisely the same thing was practiced in several regions of America, in Yucatan, and notably among the native inhabitants of Copan (W. Honduras) and Chiquimula (Guatemala)."

Compared to this, when the first pains of childbirth start in a Bashkir woman, her husband leaves the settlement and repairs to a forest until the time his tribesmen come to announce the sex of his child.

Among the indigenes in California, the father had not

## *Couvade Among the Abipones*

only to look after the housekeeping during his wife's confinement, but had also to abstain from eating flesh.

In his *Histoire des Antilles* DU TERTRE reports that "as soon as a Carib became a father he would take to bed, simulating a confinement. The women of the settlement would come and crowd around his bed, congratulating him upon the fortunate delivery."

The Englishman BRETT who lived in British Guiana for a long time, sent the following report about the existence of Couvade in that country, "The father gets into his hammock stark naked, assuming the most indecent posture, and remains there several days as if sick, receiving the congratulations of friends, and the attentions of women neighbours. In the meantime the mother of the newborn infant takes care of the cooking, and no one pays any attention to her."

A similar custom prevailed among the people of Paraguay as testified by the Jesuit missionary DOBRITZ HOFFER :

"Among the Abipones of South America, as soon as a woman has been delivered of her child, the father gets to bed, and is surrounded by careful attention. He fasts for a certain length of time. You would swear that it is he who has just given birth. I had read of this at one time and laughed, being unable to put faith in such folly, and supposing the barbarous custom to have been described in jest rather than seriously, but finally I saw it with my own eyes among these natives."

Here is the brief description of Couvade given in a letter to the Geographical Society by Dr CREVAUX who observed it among the Amazon Indians :

"The confidence I had been able to inspire in the natives won me the opportunity of being present at the curious ceremonies of the Amazon Indians. That is how I happened to witness the tortures inflicted upon the youths who take it into their heads to get married. About a hundred vicious ants are

## *Couvade Among the Amazon Indians*

applied to the chest of such candidates and allowed to sting them. Enormous wasps are then made to attack their foreheads. Finally the young men are left in their hammocks for two weeks, almost without food, and writhing in pain. Beneath them a small fire of green wood is carefully kept burning, so that a steady stream of acrid smoke will rise to the youths' nostrils. It is thus that they are prepared for the joys of marriage.

"Moreover, the husbands here seem to share their wives' indispositions more than anywhere else. *When a child is born, it is the father who remains lying in the hammock.*"

In the year 1884, the French Government sent Prof. LENOEL to Guiana on a mission to settle a dispute over some territory lying between the Amazon and Oyapok rivers. This is what the professor wrote about the existence of Couvade among the Indian tribes of that region :

"The *Couvade* exists among all the Indian tribes I have come across, and I saw it among the Marouanes of the upper Ouassa. For ten days the father remained in his hammock, abstaining from fish, 'for eating this would have been fatal to the child,' and feeding on roast meats only. At the end of the second day the mother had gotten up out of childbed. She had spent these two days in one of the small huts which the Indians build in the savannahs, a few yards back from the river. During the entire time the couvade lasted, tribesmen would gather nightly in the father's tent and get drunk on *cachiri*, while dancing to the sound of drums. Women were not admitted."

We must not suppose that couvade exists only in the so-called dark continent of Africa and South America ; it persists in some parts of Europe to our own day. According to a Russian authority, the custom of couvade is still current in the region of the Baltic and also in the Campidano district of Sardinia.

## *Couvade in Civilized Countries*

In his work *Luciniade* written at the close of the 18th century, SACOMBE described the existence of couvade in comparatively civilised countries thus :

“In America, Corsica, among the Iberians, in present-day France, among the Venarnians, and in the Navarre region, after a woman gives birth, she gets out of bed, and the husband takes her place. Though perfectly sound in body and mind, the man pretends to fight against an illness which it is not in his nature to experience. They put him on a diet, and while practicing the couvade the would-be patient receives the care of the new mother. Doors, shutters and blinds are kept carefully closed, and the man is obliged to lie motionless on his back. Relatives, friends, neighbours, all come to visit him and urge him to be patient, offering prayers to heaven for his recovery. A doctor's services are also employed lest there be complications in the patient's condition.”

The most surprising part of the couvade drama is that it existed in the Bearn region of that highly-civilised country, France, and it existed right up to the close of the 19th century. In 1875, Mons. PICHE, a member of the *Societe des sciences, letters et arts* in Paris, who had heard a lot about the existence of couvade in the Bearn region of France but who was skeptical about it, proposed to the society to institute an investigation to determine positively whether or not couvade actually existed in the Bearn region, as reported by Sir John LUBBOCK, Herbert SPENCER, and De QUATREFAGES. The society consequently issued a questionnaire in its *Revue* to which Mons. LOCHARD, tax-collector for the Labastide-Clairance district, submitted the following reply :

“In one of the society's last bulletins attention was called to an article published in the *Revue des Deux-Mondes* on the subject of the couvade. According to a verified instance in the Labastide-Clairance district, the *Revue* was right. Since



## *Couvade Among Basques*

the information may have documentary value, I change nothing in its form or substance, but write it down as I heard it yesterday in the presence of M. Lafourcade, the mayor, and another person who happened to be in my house at the time. What follows is recorded just as if dictated by the narrator.

"In one of the most comfortable families of Ayherre, every time the wife gave birth to a child the husband would immediately get to bed, play sick, and receive the cares appropriate to the mother's condition. He also received the congratulations of relatives and neighbours. It was the custom of the household to kill some poultry on such an occasion. The soup was given to the woman, whereas the meat itself was served to the husband in bed. This repast was designed to lend new strength to the pretended sick man.

"This same episode occurred not just once in this family, but eleven or twelve times, from 1844 to 1858. The mother was of strong constitution, as the Basque women usually are, and she herself would rise shortly after the infant's birth and make the preparations for the christening feast. In fact, the very day after the delivery she was already on foot, busy with her housekeeping."

Discussing the origin and survival of the comic custom of *Couvade*, Dr. CABANES writes as follows :

"How can we account for the survival of a custom which clashes so with the present state of our civilization ? Can it be, as some have suggested, a heritage from the primitive ages when woman lived under the absolute domination of man, her lord and master ? That does not seem likely, for a man practicing the *couvade* is obviously not in a very good position to assert his superiority. There is very little of the warrior or hero about a husband imitating his wife in childbed ; he is more apt to look ridiculous.

"Could it then be an expression of the contempt that

### *Couvade as Symbol of Praternity*

men felt for women, and of their desire to assume all the credit for perpetuating the family and the race? After all, the hypothesis may be sustained. Some writers have considered that paternity being an uncertain thing, the couvade was necessary as a symbolic gesture to attest it. But this interpretation has lately been disputed, since it does not take into account certain other peculiarities which would require too much space to explain here.

"APPLETON tells us that CRAWLEY satisfactorily explains the couvade by saying that the aim of this comedy is to fool the evil spirits who are disposed to take advantage of the mother's weakness. To this very day, in certain sections of the Landes country in France, as soon as a woman feels the first labour pains, she slips into her husband's trousers. The object is to deceive the evil demons. These could not think of attacking a person of manly exterior, and would be powerless against the pretended parturient patient, who is actually a healthy man. It is with the same set of ideas in mind that certain peoples place a sword before the house of a woman lying in childbed.

"To RECLUS it seems that the couvade denotes the father's acknowledgment of his child, expressed by crude imitation of parturition and suckling. If this is so, the couvade would mark the transition from the matriarchal family to the patriarchal form, and would disappear more or less rapidly in those regions where the father's rights have definitely won out over those of the mother.

"De QUATREFAGES looks upon the custom as 'merely a remainder of the barbarity which we find among so many savage peoples where the man, being a warrior, is everything, and the woman is of no account.' Yet it is evident that the husband's role in the couvade is not at all that of a warrior or brave. It does not simply consist in receiving the felicitations

## *Maurel on Couvade*

of friends. From most reports we see him held to certain restrictions in the interests of the child's welfare. Other writers portray him as moaning, as if he were participating in the pains of childbirth. This role certainly does not signify his superiority. On the contrary, while the couvade lasts the man remains abed as though ill, and it is the wife who looks after him.

"Is the curious comedy designed to make the mother forget her pains, and give her a sort of innocent revenge for the trouble she alone has gone through in the process of reproduction?" That ingenious suggestion was advanced by Dr. CORRE, but MAUREL is inclined to think differently, claiming that the true explanation must be sought elsewhere. To him it appears evident that

"A custom of this sort, existing since such remote times, and in places so distant from one another, must necessarily have originated in the same belief, the same need, or the same feeling. It is impossible for all these peoples to have arrived at it by different routes. We have sought in vain among these beliefs for the one which might have led to the bizarre practice, even after tracing the successive transformations which so often modify the nature of a belief. The most various of human groups have succeeded, without communication, in clothing themselves, building shelters and making weapons. But from what need could the couvade have been derived? Has LARA the correct answer when he says, 'Since these primitive peoples all lived in fear of wild beasts, might they not have felt the need for entrusting the husband with the protection of the newborn child?' "

"In concluding his article MAUREL offers the following explanation :

"Taking into account the most authentic details of this practice, it has seemed to me that we might invoke an urge widespread in most societies, even primitive ones, namely the

### *Primitive Sacrifice of First-Born*

affirmation of paternity. Does not the father use this means simply to prove that the child is really the fruit of his loins? It appears to me that his interpretation agrees better than previous ones with what we know of the custom. It certainly is most in keeping with the character, moral ideas and general turn of mind of the Indians in Guiana, whom I have known well, and who are the only tribe which practices the custom nowadays."

"We shall cite a few other theories, for the strange custom of couvade has attracted the special attention of many investigators and elicited their interpretations. MAX MULLER treats the question somewhat unscientifically, seeing in it merely a ridiculous superstition. But among savage peoples "ridiculous superstitions" are usually founded upon more serious conceptions. TAYLOR attributes the couvade to a desire for expressing the idea that both the father's body and the child's are united by physical bonds. In other words, this simulated confinement is the father's declaration of paternity. LUBBOCK sees in it a transition from the matriarchal family to the patriarchy.

"LIPPERT, and HELWALD after him, very judiciously sought to explain the couvade by the religious usages of primitive peoples, but they wrongly credit it with having the significance of an expiatory sacrifice. According to these writers, when the matriarchy was predominant, there was a widespread practice of sacrificing the first-born child. In time this became obligatory, and even when the patriarchal system was introduced, the sacrificial practice still continued for a while. But once the husband had become master and proprietor of his wife and children, it was to his interest to preserve the latter. The custom of sacrificing the first-born was therefore abandoned. Yet, as these sacrificial offerings were based on ancient religious traditions, it no doubt required some time

## *Symbolic Significance of Couvade*

before the first-born child was replaced by substitute sacrifices.

"HELWALD says that apparently the first attempts at such substitution were the fasts, bleedings etc., to which the father of the children submitted. According to this theory, the tribes which did not adopt the nomad or pastoral life retained the practice for a longer time, because they possessed nothing valuable enough to serve as substitute for the blood offering. Consequently the couvade suggested itself to them as one form of redemption. It is evident that these explanations are forced. Nevertheless, we owe HELWALD and LIPPERT the credit for stressing the importance of religious beliefs in the origin of the couvade.

"GIRAUD-TEULON, like several other scholars, ascribes a symbolic significance to the custom. By mimicking childbirth, the father is supposed to acquire positive rights over his child. This is GIRAUD-TEULON's definition of couvade: an act which indicates "the father's desire to give palpable proof of the physical kinship between two individuals of the male sex, and to give this expression by means of formalities of a higher order." Like adoption ceremonies, this symbolic usage would attest to consanguinity.

"KOVALEUSKY and LETOURNEAU share more or less the same opinion. The latter says:

"By means of this usage the father expressly affirmed his paternity and acquired incontestable rights over the newborn child. The custom of couvade has been preserved among the indigenes of America, that is, in those regions where the system of filiation through the mother has remained widespread to this day, and it probably marked an effort to abandon this matriarchal system. It signifies that the husband no longer wishes to share the use of his wife or wives with other men, and that he desires to be master of the children actually engendered by him, who will in all likelihood inherit his possessions.

### *Couvade as Token of Consanguinity*

'The couvade is, in short, the expression of the revolt of individualism against primitive communism. Its imitative procedures are crude, even ridiculous, but in a social group having neither mayor nor notary, these symbolic attestations take on special force. In order to make such actions more emphatic and better remembered, savage peoples purposely resort to elaborate measures, which will catch the eye and leave a permanent impression upon the minds of witnesses.'

"STARKE says, 'As TAYLOR has already pointed out, the couvade expresses the faith in the intimate ties uniting father and son, and this faith is in complete accord with what we know about the beliefs of primitive peoples. The notion that it is possible to inherit the valour of a dead warrior by eating his heart, that one can cast a spell upon a man by means of an incantation pronounced over a tuft of his hair, etc., etc., all this derives from the same source which brought about the couvade. Thus, it is no doubt with the aim of transmitting bravery to the new-born child that the father, among certain savage tribes of Brazil (the Caribs and the Minagasses), submitted to painful operations.' Apropos of this we may note that, according to LAFITTO, the Iroquois doom a woman to sterility if she utters an outcry during childbirth.

"STARKE goes on as follows: 'The couvade was established not for the sake of the mother, but for the father's sake. Its object was the health and welfare of the child. Therefore the probable origin of the custom lies in the desire to ensure the child's inheriting the father's traits by means of exemplary practices. It certainly demands courage and a good measure of endurance to fulfill the requirements of the couvade'."

"Dr. Felix REGNAULT was also curious as to the motive behind the couvade, and this is his summary of the subject which he studied exhaustively over a number of years:

'Numerous theories have been put forth to answer this

### *Couvade as a sign of Sympathy*

question. One claims it is intended to reveal a man's shame at having engendered a fellow-being ! (BOULANGER) ; another would have us believe that the father takes to bed because he wants to keep his child warm (Abbe ROUBHUD) ; still others say it expresses the father's desire to prove that he has quite as much part in procreation as the mother (Abbe RAYNAL).

"The most accepted theory is the one which maintains that the couvade is designed to denote paternity ; the man proclaims himself father by mimicking the act which links the child with its mother (BACHOFEN and GIRAUD-TEULON). But why should these uncivilized men have worked out such a complicated ideology, when it was so simple for them to signify their will as masters ?

"The imitative faculty in the savage is much more developed, and the reasoning power much less developed than in the civilized man. When a feeling of sympathy develops between husband and wife, the husband will in response to this feeling share in his wife's hardships and sufferings. If the superstitious woman abstains from certain foods, or undergoes certain privations, if she has a perverted taste for certain things that are unfit to eat, the husband will imitate her acts, just as animals do, in the manner of Panurge's sheep. When it comes to childbirth, the man will ape the mother for the same reason. In our civilized societies we often find neurasthenic husbands participating in the vomiting spells during pregnancy, falling ill at the time of parturition, and not being able to get back on their feet for several weeks.

"Therefore, to the people who practice it, the custom of couvade signifies a bond of sympathy in marriage. This observation is very important, because among primitive peoples, like the Australian aborigines and the Fuegians, such sympathetic solidarity is usually non-existent, or at any rate very little manifest.

### *As Expression of Paternal Feelings*

“When a husband takes to imitating his wife’s pains, there is all the more reason to expect that he will imitate the cares she gives the child. The couvade marks the awakening of conjugal and paternal feelings, such as they exist among civilized peoples.”

“The reader may choose his explanation from those cited. Whatever the origin of this curious custom, it constitutes a rare anachronism when found in the midst of our surrounding civilization.”



## CHAPTER XXI

### **Early and Belated Paternity ; No Limit To Potency ; Other Miracles of Male Sexuality.        :        .        .**

Is there an age limit to a man's capacity for sex exercise and reproduction ? The law does not attempt to prescribe it in one country more than in another. Some centuries ago they did it at Rome but miserably failed in having the law complied with. But public opinion does disapprove of marriages of old folks and of children, though exceptions not only prove the rule but sometimes tend to usurp the dignity of the rule. The liberal English law recognises no limits from the seventh year onwards to the age at which the courts could deny male's capacity to procreate children.

And, in fact, there is a carefully established clinical data, based on an examination of the spermatozoa present in the seminal fluid, to show that the capacity to reproduce can be present in man at a very early and a very advanced age. Unfortunately, leaving folklore tales, which it is not our aim to include in this book, the morals and outlook on life in this country (India) did not induce and encourage our physicians and surgeons to form and establish such a data, and so we have had to rely on authentic instances of European and other foreign countries, especially France.

The Hindu Religious Code prescribes for males the age of 25 for marriage and that of fifty for renunciation. But at present the popular notion is to get married at twenty one and, if any do, to retire after sixty. However, in our climate, it is from 13 to 15 that puberty commences in the male. According to Casper, the capacity for coition begins at the age of 13, and the power of impregnation not until the 15th

## *Reproductive Capacity in Octogenarians*

year. The capacity to impregnate a woman may last as long as eighty years and CASPER mentions the case of an old man aged 96 in whose testes spermatogenic filaments were present. CURLING, WAGNER, Rayer, Debrou and Duplay found the presence of spermatozoa in Septuagenarians, Octogenarians and even in Nonagenarians.

DUPLAY extracted the germinating fluid from the seminal vesicles of 51 old men and examined it microscopically. In 37, the spermatozoa were found in shape and motility to be exactly like those in the average adult. These 37 individuals comprised of 8 men between 60 and 70 years, 20 men between 70 and 80 years, and 9 men above 80 years of age.

Similarly, Dr. DIEU of the *Hospital des Invalides* in Paris, examined the corpses of 106 old men, from 64 to 97 years of age, for presence of sperms in their seminal fluids. In 39 percent of cases thus examined he found active sperms. It was only in men beyond the age of 86 that absolutely no sperms were met with.

As already mentioned, the usual age for the commencement of puberty in the male is 14 years, but Nature shows her freaks in this phenomenon also. In England cases have been recorded of children pubescent at the age of 4 or 5. In the *Philosophical Transactions No. 475, art. 2*, we find the example of an English child who at the age of three years was three feet eleven. His penis in repose was 3 inches and in erection measured 4.3 inches. His pubic region was covered with hair. He was as strong as a boy of 9 or 10, and as intelligent as a child of 5 or 6, and his voice was masculine.

PLINY tells of a boy who at the age of 3 was 4 ft. 6 in. tall, strong, pubescent, but idiotic and died at that age, in consequence of a convulsive contraction of all his members.

Anthony WHITE has recorded in the *Medico-Chirurgical Transactions* of the Royal Society of London his observation

## **Early Paternity**

of a boy  $2\frac{1}{2}$  years old, who had passed from childhood to confirmed puberty, showing all the attributes of that stage.

*The Histoire de l' Academie de Science* (annee 1776, page 55) makes mention of a child of the district of Normandy, who at the age of six months showed signs of puberty.

The old *Journal de medicine*, tome X, page 37, mentions that FAGES de CHAGELLES examined a child 4 years old, who presented all the physical signs of puberty and sought women ardently.

In 1806, DUPUYTREA presented before the *Societe de Ecole de Medicine* a child,  $3\frac{1}{2}$  years of age, 42 in. high and 55 lbs in weight. He was strong with a voracious appetite. He was pubescent with a markedly developed penis but less developed testicles. He had 20 teeth. He was shy and fearful and rather intelligent for his size.

LOPEZ describes a Mulatto boy aged 4 years, 4 ft. tall, weighing 82 lbs. His penis at rest measured 4 inches in length and  $3\frac{1}{2}$  inches in circumference. His body had a strong spermatic odour and he already showed traces of a beard.

HOFMANN found spermatozoa in the testes and seminal vesicles of a boy of 14, though his general appearance was but child-like. He mentions another boy of 14, who was responsible for the pregnancy of a girl of 15.

Borton Hirsh delivered a girl of 14 who was made big with child by a boy of 13. RUTTEL cites a case of pregnancy in which the father and mother were both 14 years old.

KLOSE has seen a case of pregnancy in a girl of 15, where the father (a proved fact) was only nine years old.

LEPTINCE, after making a systematic research at the Laboratory for Forensic medicine of the Paris Faculty, has formulated this conclusion :

"A testicle of the pubescent type secretes spermatozoa.

## *Sexual Vigour of Macrobites*

We have never observed this developmental phase before the age of 13½. From our histological researches we derive the formula: From the medico-legal point of view, puberty, i. e., the capacity for fecundation, is characterised by a single fact, the presence of spermatozoa." In spite of all such dicta the age at which the capacity for impregnation begins will always be open to dispute before the law courts in cases of disputed paternity.

From precocious fatherhood let us take a long leap to macrobitic paternity, Nature being amazingly mysterious in the similarity between the very young and the very old.

The following case reports have been collected by Dr. CABANES :

" LAKANAL was seventy when he got the idea of trying his hand again at marriage. At the age of 77 he became the father of a son.

" My birth-certificate is old," he used to say, " but I am not, and when people give me a great age, I reply the way MONCRIF did to Louis XV : ' They give it to me, but I do not take it.' "

" MIGNET, his biographer, adds that LAKANAL celebrated his eightieth birthday by going on foot, the 14th of July, 1842, from the Rue Royale Saint-Antoine in Paris to the hills of " Montmorency, in order to botanize, as had been done by his teacher, Jean-Jacques ROUSSEAU, and his friend, Bernardin de SAINT-PIERRE.

" But we have better examples of macrobites than LAKANAL. There are cases cited of centenarians who have gotten married and had children.

" Thomas PLATTER, in his autobiography, reports that ' at the age of 100 his grandfather had wedded a woman of thirty, and had had a son by her, and this son had seen his own children's heads turn white before he died.' The author

## *Potency of Old Men*

himself, having become a widower at the age of 72, remarried the same year and had five children by his new wife.

“ Thomas PARR, one of the most celebrated macrobites, who was born in 1483 in the parish of Alberbury, Shropshire, and died in London in 1635, had remarried at the age of 120. His new spouse was a widow 52 years old, and, as HUFELAND says, ‘ She asserted that she had never noticed her husband’s great age, so well had he performed his conjugal dutie’s.

“ PARR did not die of old age. He was the victim of a royal caprice, and of his own imprudence. King Charles the First, having heard people speak of him, had him come to London. There the old codger was treated so well, and placed upon a diet so different from what he had been following for a century and a half, that he could not stand it.

“ He died,” says HUFELAND, “ from too-sudden, too-great repletion, for they had stuffed him too well.... The most marvelous thing of all is that at the time of the autopsy, performed by the great anatomist William HARVEY, all the internal organs were recognized to be perfectly sound. No lesions were found in any of them.

“ John GILLEY, who died in Augusta, Maine, in 1813 was born in Ireland in 1690. He came to America at the age of sixty and remained a bachelor until seventy-five, when he married an eighteen year old girl by whom he had eight children. His wife survived him and stated that he was virile until his one hundred and twentieth year.

“ Baron Baravicino de CAPELIS died at Meran in 1770 at the age of 104. He was married four times during his life, taking his fourth wife when he was eighty-four. By this woman he had seven children, and at his death she was pregnant with the eighth child.

“ The Norwegian Christian-Jens DRAKENBERG, nicknamed ‘The Old Man of the North,’ was born in 1626 and died in

1773, at the age of 147. When he was 111 years old, he married a woman of 60, who died a few years later. At the age of 130 DRAKENBERG fell in love with a girl, whose hand he sought without success. Subsequently, he made still other attempts to remarry, but with no better luck, and had to resign himself to ending his days as a widower.

“ One of DRAKENBERG’s compatriots named Joseph SURKINGTON died in 1797 at the age of 160, leaving a *young widow* (she was not his first wife) and several children. The eldest of his children was 103, and the youngest was only 9, so that he must have procreated this last one at the age of *one hundred and fifty-one* !

“ A certain individual named MITTELSTEDT, former soldier under Frederick I and Frederick II of Prussia, died at the age of 112. He had remarried for the third time when he was 112 years old.

“ FURGEN DOUGLAS, born at Marstrand, Sweden, on April 23, 1680, after serving as a soldier for several years, fighting through eight battles, having his arm broken by a long-barrelled musket, and finally spending 4 years in Moscow as a war-prisoner, returned and married three different times. By his last marriage, contracted at the age of 85, he had eight children, and he was 103 years old when the eighth was born. DOUGLAS lived on for another seventeen years.

“ In Rome there was a law forbidding septuagenarians to marry. The law was often violated. CATO the Censor, in whose honour the Romans had erected a statue with this inscription : *To Cato, who remedied the corruption of morals* ; this Cato, whose private life was so far from edifying, was approaching his eightieth birthday when he married the daughter of a court-clerk by whom he had a son named CATO SALONINUS.

“ MASSINISSA, an ancient king of eastern Numidia, at the

## *Amazing Potency*

age of 90 became the father of a son, Methinus.

"In 1860, TYLER, one-time president of the United States, reached the age of 70 and became the father of a daughter whose birth seems to have procured him deeper satisfaction than the thrill of governing a great nation.

"We could cite several other authentic instances of paternity among septuagenarians, and even among octogenarians. If such cases are not more common, it is because men at these advanced ages rarely marry young women.

"MARIVAUX, the famous 18th century writer, when he was about the age of 70, married a handsome young woman who had fallen in love with his amiable character. He had a charming daughter by her, and blithely answered his friends' congratulations by saying that it was a case of poetic license."

We shall now enumerate some instances of men who set up numerical records of their sexual potency.

"There is an old set of rules for amorous conduct which limits the gallant lover's commerce to three times in one night :

"CHARLES the FIFTH was a scrupulous observer of these rules, according to BRANTOME : 'When he slept with a fair lady (for he was fond of loving—too much so for his gout), he never went away without having thrice had his pleasure of her.' (*Life of Charles the Fifth.*)

"The Prince de CONTI, brother-in-law of the Duke d'ORLEANS, had at the age of 40 retained all the vigour of youth. He prided himself upon (perhaps boasted of) having engaged in amorous combat twelve times in a single night with Mlle. DESCHAMPS. After that famous night, in honour of his exploit, he had the number 12 imprinted on the buttons of his breeches, coats, and hats ; he had his shirts marked with the figure 12. He wanted to have everything in dozens : twelve guns, twelve swords, twelve settings for his table, twelve dishes on his menu. Each day his treasurer delivered to him twelve hund-

## *Effects of Sexual Excess*

red francs for pocket-money, and when he bestowed a little tip or a present it was twelve francs or twelve *louis*.

"In his *Memoires* (t. I, 127-129), the Duke de ROVIGO has reported the story of the Oriental who thought he was sick because he could satisfy only two women per day. The good sheik had consulted Dr. RENOUKT (personal physician of DESAIX) about his case, being unable to believe that he was normal! ..

"DEGUISE tells of a man who had coitus eighteen times in ten hours with disastrous consequences. CABROLIUS gives an account of a man who took an aphrodisiac potion containing a large dose of cantharides among other ingredients. The drugs were so effective that the man had contact with his wife eighty-seven times during the night. CABROLIUS was called to see him the following morning and found him exhausted, and disturbed by convulsive movements resembling those at the venereal orgasm. Death soon terminated the patient's condition.

"ATTILA, King of the Huns, whose enormous army overran the Roman Empire in its decline, is reputed to have died during a night of sexual excess. George MEREDITH has used this as the theme of a very interesting poem entitled "The Nuptials of Attila."



## CHAPTER XXII

### **Debauchery and Modesty In The Human Races.**

It will be idle and untrue to brand whole races as immodest and immoral and label others as decent and virtuous or to judge the standard of morality and modesty of one race by the standards of other races. Modesty and morality are relative terms and must be judged by the angle of vision and range of conception of the people practising them. In fact, it is difficult to find even two individuals whose feelings of sensuality and standards of morality are exactly alike.

Judged by our own standards, we may well classify different races of the world into (1) Immodest (2) Semi-modest and (3) Modest. At the lowest rung of the ladder may be cited the instance of the New Caledonian woman who, lifting up her short skirt, invited the French sailors ; while at the uppermost rung of modesty is the Hindu woman who would not permit a male physician to examine her for a complaint the non-treatment of which is sure to cost her her life.

It is a highly mistaken notion to judge the degree of modesty of a people by the amount of clothing worn by them. In fact, the races that go naked are extremely chaste in mind and pure in heart. Writes MANTEGAZZA in this connection :

“Almost always do we present a superficial—and usually wrong—judgment when we attempt to fix the degree of modesty in a race, inasmuch as we believe modesty to vary directly with the amount of clothing worn. Nevertheless there are races that disdain clothing and yet are modest to a very high degree, while there are peoples employing all the complicated costumes of the Europeans and still, whether from instinct, milieu or evil morals, are thoroughly immodest.”

## *Clothing and Modesty*

In his famous book '*Exploration of Australia*,' Father SALVADO has given a true picture of the relation of modesty to morals. Writes he :

" In winter the savages partly cover their backs with a kangaroo skin but in summer wear no clothing at all and feel no shame because of their low degree of civilization. Women as well as men often came to us absolutely naked and entirely unaware of their immodesty.

" To begin with the work of civilizing the natives and to lift them from their miserable position we had to issue an order that every one who came to the convent for food or to work in the fields was to be clothed in a kangaroo skin.

" They were not given any reason for this order lest any misunderstandings arise. Even if these unhappy people had no notion of modesty, I nevertheless never witnessed a dishonorable act in my long association, although I very frequently travelled with them and slept in their company. How different were the savages who lived in the cities or in districts populated by the Europeans ! All obeyed our order. It once happened that two naked women came to us to get their portion of food. When we refused on the grounds of their nakedness they rushed off to their huts, threw shawls on their shoulders and returned to us, just as naked as before but believing that they had followed our orders. We therefore concluded that they were devoid of any evil thoughts and gave them what they asked for."

Some thinkers are of the opinion that modesty has developed from the necessity of covering the genitals as a protection against injuries. Had this been the case, the male would have been more modest than the female in that, by virtue of their position, his organs are difficult to conceal and more liable to injury in contrast to the woman's that are naturally protected. But the universal practice is for the women to be more careful in covering their genitals than men.

## ***Modesty in the Loangos***

Of all the notable ethnologists, MANTEGAZZA has given an elaborate account of the degree of modesty found in different peoples of the world. We quote him at length :

“ On the Anachorete Islands men and women go naked with the exception of their genitals. The first however cover their genitals *pro forma* only with strips of cowhide, which are only lightly attached and can be easily removed. The women cover their genitals completely with a skirt made of leaves.

“ Undoubtedly dress in its different designs conforms with the necessity of modesty and its ethnological forms and therefore I will make a superficial tour of the province of modesty and show how the fig-leaf becomes longer and wider and then suddenly disappears.

“ The Loangos are very modest and as soon as their women met Europeans they covered their breasts in that famous gesture of Venus de Medici. When they take a bath they warn the man by loud crying not to approach. We find an identical state in the other part of the world in the cold hemisphere in the women of the Tehueltsches in Central America.

“ In South India the girls covered their beautiful breasts in a mantle to prevent me from seeing them. However they did not follow suit when they saw men of their own race.

“ A queen of Balonda appeared one day before Livingstone completely naked. But she was painted red and carried many jewels around her neck. Other women of the same tribe also go completely naked and desire pieces of European cloth not for the purpose of covering themselves but for decoration. The men however are more fully clothed and wear the skins of jackasses on their legs so that they are dressed in the front and in behind.

“ The Wa-chaja of the eastern equatorial part of Africa are ignorant of modesty ; they cover themselves very seldom and then only as protection from cold.

## *Modesty in the Japanese*

“Livingstone also informs us that many Makololos have been with him whose dress like that of many other African tribes is confined to a piece of skin between their legs. However the women of the Balonda laughed at the immodesty of the Makololo although the latter had enough material in their dress to cover three or four of the former.

“The Buhé of Fernando Po are also absolutely naked ; a hat is worn as a protection against the snakes on the trees. When they are forced to wear clothes it becomes unbearable torture for them. Captain Burton could not persuade them to wrap themselves up at the height of ten thousand feet where they found a fire necessary. It is said that the complete nakedness is a result of a vow that they would not wear any clothing until every one of the M'pongwe was killed.

“The Japanese, although fully dressed, are extremely immodest. Their women bathed themselves in the nude in the street and openly joked with us in an obscene manner. Their girls have among other games that of the surprise-box, from which a rosy-red painted phallus springs, a probable origin of our ‘jumping jack.’

“The women in Musgo in Central Africa cover their backs in a most scrupulous fashion and leave the front part of their bodies completely naked. This restriction of modesty to one part of the body is reminiscent of the modesty of the Egyptian and Arabian women who, when surprised by the Europeans with uncovered faces, covered their heads with their frocks and left the other parts of their body completely exposed.

“The males of the Nueir in Africa go completely naked. The girls wear a small, grass skirt ; the women only a small girdle around their hips. With the Dinka only the women clothe themselves. They call the Nubians women because they wear clothes and derisively named Schweinfurth the ‘Turkish woman.’

## *Clothing Develops Modesty*

“ The Bongo, men as well as women, do not care much for clothing. Their women go every morning to the nearby forest and get their dress of a handful of leaves and grass. Nevertheless among these scantily clad people, the grown-up children are not allowed to sleep with their parents in the same hut. The elder sons have their own homes and join their family at mealtimes.

“ The women of Mombutto walk around almost naked, wearing in front only a few banana leaves. They are also most immoral.

“ When the women from the Ivilis in the equatorial part of Africa were told by Compiegne to give him their grass skirts they obeyed unconcernedly and indeed with alacrity, for they received in place of their skirt a little glass mirror or glass pearls.

“ The negroes in Central Africa in Baghirmi are covered with a little skirt made of skins, usually worn on the back. They cover their genitals by the simple expedient of pressing their legs together. Their women carry around their waist a string to which is attached leaves that are renewed daily. Once in a while they also wear a leather belt that is almost two inches broad and from which hang thin strips of skin, pearls and shells.

“ Several negro tribes wear a scanty skirt ; the smaller the skirt the more ashamed they are if it becomes displaced.

“ The Baendas Pezis go entirely naked. They informed Livingstone that they wanted to go entirely naked because their god made them so. He put some clothes on two girls of about ten years. Their modesty developed immediately. After two weeks they covered their breasts when they heard some one walk through their bedroom.

“ The Ashira women in Africa dress themselves only after being married. The light belt they carry is merely a decoration, not a dress.

## *Sexual Kindness to Foreigners*

"STRAUCH observed on the Anachorete Islands that the natives covered only their genitals. The men use a strip of skin drawn between the thighs and affixed to a belt. They were indifferent if the skin slipped from its intended position and therefore one could say it was only a dress *pro forma*. The women however wore much more clothing : a small skirt of leaves and bark. These women however give themselves freely to foreigners.

"The Quissama of Africa go entirely naked.

"On the Pele Islands nudity is the rule ; the natives thought that the dress of the first Europeans was their own skin and that the blue veins was a kind of tattoo. Nevertheless they were extremely bashful ; there were different bathing places for the sexes. When a man accidentally passed a place where the women might be bathing he was forced to reveal himself by a shout. If this cry was answered he had to turn about and find another route.

"The Garo in India wear little clothing but the women are extremely modest. As soon as the young men have reached a certain age, they live apart from the women and eat in houses made expressly for their use.

"In New Britain the men and women do not cover their genitals.

"In New Hanover one sees both eligible and ineligible girls without skirts, but a special belt distinguishes the married women from the widows. The men cover themselves with their hand.

"In the Gulf of MacClure in New Guinea the women are secluded. The natives appeared to be very angry when the Europeans approached the "woman-house."

"In Mauat on the same island the women cover themselves, the men do not. When WYATT GILL scolded some chiefs for their nakedness they in turn became angry and answered :

## ***Free Love on the Friendship Islands***

***“ Would you want us to look like women ?”***

“ On the Andaman group women cover their genitals with leaves which they renew as soon as the heat of their body has dried them out. The men also wear pandanus leaves but they often forget them and leave them home.

“ Many tribes on the Amazon River go entirely naked.

“ On my voyage in Paraguay I have seen on the street of the capital children of both sexes walking naked. I have seen a mature girl walking around Evelike and unconcernedly light my companion's cigar.

“ A beautiful girl from the Friendship Islands told me from time to time *tabou mitzi-mitzi*, literally, *it is illegal to commit free-love*, or as she meant, *I want to remain faithful to my husband*.

“ On the same Islands unmarried girls came on board and gave themselves to the sailors ; when they departed they said *bongui mitzi-mitzi*, signifying, *we have given ourselves to love and to-morrow we'll do it again*.

“ LABILLARDIERE also saw two New Caledonian girls who showed themselves undressed to the sailors and otherwise wore slight skirts. They gave themselves for a nail or screw or something else of about the same value but demanded their payment in advance.

“ Just as modesty varies in different races, there is also a different opinion of the moral value of sexual intercourse. This is for the most part due to the different organization of the family as we shall afterwards show. I here depict the natural boundaries at which the feeling of shame at exposure merges into the shame at intercourse. This feeling is lost in some respect in the morality of the different races in relation to love.

“ In the lowest grade of civilization the mature woman

## *Sexual Orgies of Kaffirs*

is desired by man as much as the woman does the man.

“ Many travellers have assured me that they have seen the natives of the Margonne and Caroline Islands openly practise love.

“ The nudity of their bodies and the ease of opportunities make the passion for embrace irresistible. The surrender of the girl is regarded as a natural act and not as blame-worthy. She had not been bought, she has given no promises of fidelity, she is not the property of a single man, therefore she is free to enjoy her youth and to offer herself to whomsoever pleases her most. One can apply this formula to the lowest races : *free love is natural to girls ; after marriage a love more or less reserved to a single man.*

“ The free love of the girls is exercised without restraint and is followed by the natural consequences of impregnation. Later they become more reserved and take care that no pregnancy should result. This is the custom, for example, of the Kaffir tribes, whose sexual orgies at the celebration of puberty we are already acquainted with. No fruits are supposed to accompany this intercourse. But if a child results the careless or improvident lover must marry the girl.

“ Let us turn to our own civilization : we find ourselves in a village in Sardinia. The host has offered his well-known hospitality to some travellers who sit at his opulent table. The women of the house do not partake of the meal but serve the guests in their picturesque dress. One of them, the daughter, is beautiful, young and fresh. Her breasts, held back by her scarlet corsetage, tug against the restraint. One of the guests is unable to resist this multitude of charms. When she passes him a platter he presses her hand. This really very innocent movement was observed by the father and the rest of the family. Some become pale, some red in the face. A sudden solemn silence indicates the storm hiding in the depth of their



## *Sex Hospitality to Strangers*

hearts. As a quasisecret signal all the women disappear, the dinner proceeds very quietly, but the regular servants serve the guests.

“Let us now visit a country where the master of the house orders his wife and daughters to wash the feet of the guest and to massage him from head to foot.

“When General Ferrier went with letters of introduction from the Chan of Sirpool to Governor Timour Beg his naked body was massaged by the soft hands of the wife and daughter of His Excellency. After a few moments, however, he was forced to ask those kind women to desist and leave him.

“Somewhat similar was the report of Marco Polo in Tibet. The master of the house departed so that he might enjoy unembarrassed the favours of his wife.

“The poles of modesty, jealousy and license, lie indeed very much apart ; they could however be much more apart.

“With polygamous people a woman can be punished by death if she uncovers her face before a stranger. Elsewhere the stranger is placed into the marriage bed so that he may honour it with his services.

“Between these two extremes there exists a long chain of semi-modesty, of concealed license, and eternal reticences. I will here give some examples.

“The license of girls in some parts of Sumatra is severely punished by a heavy indemnity of money.

“With the Orang Benua infidelity is very rare and is punished with death.

“With the Battaks in Sumatra obscene talk and actions are punished by heavy fines.

“The Potowatomi in North America are very obscene in their talk but very modest in their actions.

“With the Colushi adultery is punished by death or else

## *Open Coitus in Tahiti*

the adulterer is forced to live with the seduced woman and to pay half of the cost of living.

“Several travellers praise the women of Nutka of North America for their modesty.

“With the Chinooks in America the girls are very licentious ; the married women are very modest.

“The girls of Malgashi lead a very licentious life before marriage but are only judged guilty when they give themselves to slaves.

“On the Society Islands and the Philippines no modesty is required of the girls. They were offered to Kotzebue and his companions without further ado to keep him company during the night. The girls otherwise slept together in special houses.

“In general the girls of Polynesia give themselves unrestrainedly to license. It is considered a disgrace only if they (for example, on the Island of Tonga) change their lovers too often. The girls sleep together in a single house and are allowed to be visited by the young men. On Samoa a greater reserve was kept ; the beds were separated by matted screens. Until 1840 syphilis was unknown on this islands. The girls were permitted to offer themselves to foreigners but not to natives. The natives of Mauna offered their bodies voluntarily to the crew of La Perouse and were also offered by their parents. In Hawaii, Cook found that the women were very immoral. But it appears that it was the women of the lower classes in all these cases ; for the princesses and women of the nobility were always very moral.

“In Tahiti, licentiousness appears to have reached its zenith and the most common intercourse between men and women was the “embrace.” All travellers, however, agree that the arrival of Europeans stimulated in a high degree the immorality of the native people. Coitus was publicly performed.

## ***Tribal Licentiousness***

“ Among other women in Nukahiva who offered their love to strangers was an eight-years-old girl. When the missionary HARRIS refused her advances the women surprised him at night in his sleep to discover if he were really a man. BOUGAINVILLE and LA PEROUSE speak of women who completely undress themselves when they see a sailor who appears to be modest so that he may become excited.

“ The Tupi in Brazil expect of the girls no reserve. The married women however must be modest.

“ GRIJALVA found the women and girls along the coast of ancient Mexico very modest and moral but it is also told that the natives in Empoallar and other places offered their girls to the conquering Spaniards.

“ In Mexico the seducer of a female slave became the slave of her master if she died in labour. Love before marriage was not punished according to law but in the higher classes it was regarded as a crime. If a girl became pregnant the seducer had to marry her or was never allowed to see her again. Concubinage was concealed as a shame, but behind this there was often a regular marriage. It was regarded as a mistake if one married without the consent of the parents.

“ For some time infidelity among the natives of California was very rare.

“ In Nicaragua the unfaithful woman was repulsed but was not killed. She was not allowed to remarry but remained master over her own property. When a woman ran away from her husband she was not allowed to return. They celebrated erotic festivals and gave themselves up to every imaginable form of licentiousness. Modesty was not a too severe obligation on the girls.

“ The Chibcha had public festivals that became real orgies.

“ The natives of North America (*Amerinds*) are notori-

## *Punishment for Seduction*

ous for their lack of modesty.

“ With few exceptions, the Apaches for example, modesty is practically unknown. At most, the husband is somewhat desirous for the modesty of his wife since he has property rights on her. Otherwise, a woman can do whatever she wants before marriage. In certain tribes they are also allowed the same privileges after marriage and the husband is usually indifferent to such freedom.

“ The highest women of the aristocracy of several tribes on the Isthmus of Panama regard the refusal to enter into love-combat as a low, plebeian action.

“ In general, the men take as many women as they can feed.

“ In Benin and in Dahomey the seducer of a girl is forced to marry her ; in Dahomey he has to pay her parents a certain amount of money.

“ In Loango a girl is allowed to speak to men only in the presence of her mother. In Edeeyahs in Fernando Po the seduction of a girl is punished as a serious offense. On the Gold-coast the seduced girl is covered by her female companions and neighbours with dust and dirt and is carried to the seashore and thrown into the water. However she does not die from this bath and is afterwards allowed to return home safely. A priestess then decorates her with magical chains and parrot feathers so that happiness may again smile on her. The seducer must marry her or compensate her with a certain sum of money. The parents assure the husband that the girl is still a virgin. Should this prove untrue, the relatives have to return the presents and price of the girl. When it is proven that the husband has falsified he must pay for his defamation.

“ The Tipays also lay emphasis on modesty of women before marriage but do not desire to wear horns.

## *The Festival of Demeter*

"In relation to the question of the comparative sexual morality of several races the two deciding elements are quantity and form, the first of greater importance than the second.

"Two equally licentious races, who satisfy themselves with the same energy, might carry on their pleasures in the sanctity of their home or on the public market and in this manner surround their immorality with ceremonial pomp.

"Often however a tribe appears more moral because it is more hypocritical and modest. These are two very different characteristics and may be found together in a very immoral marriage.

"Nowadays we do not celebrate the festivals of Osiris, no bacchanalias, no Indian orgies in the first month of spring. But in Paris and the other great cities of Europe in the stillness of the night and behind the walls of public and private houses, one indulges in excesses that make the orgies of the savages pale in comparison. The festivals of Osiris among the Egyptians and of Dionysus among the Greeks could not be more indecent. The hysterical women carried about in a solemn procession immense, lifelike phalli in a tumescent state.

"When Dr. REICHENAU travelled on the Gold-coast he assisted at a festival that rivalled the Egyptians and was also celebrated at harvest time. There, too, they carried wooden phalli and figures of men in different sizes which they jerked about by strings in front of girls and women who became drunk with joy at this sight and its promises.

"At the festival of Demeter in Sicily the goddess was offered cakes of honey and seed resembling the penis and testicles of a giant. We must also recall the *phallofor* and the *iktiophallofor* which followed the Greek maidens who carried about a three-phallused Bacchus; and the matrons who decorated the image of triumphal manhood with flowers and ornaments.

## *Debauchery in Japan*

"It is not so well known that in fairly recent times, in the middle ages, phalli made of wax of all sizes were publicly sold at the festivals of the Holy Cosinus and Damianus. This is very moral conduct in comparison with those Catharistic Manicheeans of Carthage who spread their seed, as if it were butter, on their bread at the celebration of the "*Last Supper*."

In Japan, even at the present day, replica of male and female genital organs made of rubber, and numerous kinds of excitatory objects also made of rubber, are openly exhibited and sold at the rubber shops without any intervention from the police. And every street has a bar in which the girl attendants permit the customers all sorts of sexual liberties for a cup of wine on which they get their commission from the keeper of the bar.

## CHAPTER XXIII



### On Conquest and Purchase.

We said in a previous chapter that the eternal battle of life is symbolised in the sun following the dawn. The dawn has vanquished and captivated the sun by her charms and blushes. The sun conquers and transforms the dawn into Resplendent Day by his strength and glory. And the Twain ever conquering, ever evading, still pursuing and vanquishing carry on the never-ending combat. Love is the combat. And neither the Sun, nor the Dawn, wins the day ; in fact, the conquest belongs to love. Love conquers. Man possesses woman, woman subdues man, and there is beauty in a tangle that will not resolve. Where the conquest is one-sided, it grows into a tyranny, a barbarity. There is romance in courtship ; what is called marriage often becomes a stalemate.

Plants and trees love and sigh, blossom and wither silently. In the animal world, fangs and claws, nails and tails, horns and kicks are used not only for securing food and warding off the enemy, but also for attaining and conquering the mate. It is not much different among the savages. Civilised man, according to the degree and stage of his refinement and culture, minimises the use of force even to the extent of elimination, but he maintains the symbol and show of it. The Hindu vows 'harmlessness to all' but in marriage the wife must efface her class, caste and nationality so as to merge into the husband's, and change her parental name. The sacrifice is voluntary because woman has been trained by tradition to do it. She must henceforth be Mrs. 'so and so.' This is acquiescence in her conquest. It is the stamp of inferiority which is the badge of her sex. Since Adam and Eve left the

## *Abduction by Force*

so-called Eden, and multiplied, the hardy man has been the lord of the frail woman.

Except when two savages fight to possess a timid female, or a gentle girl elopes with a gallant lover to register their union under the civil Act, the woman has always been given away or seduced or purchased in marriage, and sometimes only kept. In a few countries, the tables are turned and the women keep their husbands. Where the marriage changes into real, ideal love, they become equal mates, but this is seldom and rare. The future, however, is radiant with promise. In this chapter we shall study the modes of possession, prevailing among the various peoples. It is nearly always the man who does the conquering, the aggressive part and he dominates. Ultimately, though, the woman dominates in the home sphere. From the desire to unite to the conquest of either, there are five routes to the goal—force, purchase, free choice, exchange and gift, not unoften intermingled. Generally the woman is torn from the arms of her own people who call her the 'foreign one' and is carried by the strangers who will be her 'intimate ones'. She weeps and shrieks, or feigns to do so, at her conquest but soon comes to love her man passionately.

We leave unnoticed the brute who possesses and impregnates a woman and deserts her to her fate, or the female who offers or sells herself for the moment only and would not live in union.

Abduction by force is one of the oldest and the most spontaneous forms of love. When there is some hitch, this is a very effective mode. Many examples of it are furnished by the ancient history of India. Prithviraja carried away the willing Sanyukta in spite of Jaichand; Arjuna carried Subbadra with the connivance of Sri Krishna. The Caribbeans undertook immense expeditions into foreign countries for the abduction and rape of the conquered women.



## ***Forms of Abduction***

In Sparta the young man had to seduce the girl he wanted himself and he must marry the woman he seduced.

The Old Germans, the Serbians, the Austrian Magyars married by abduction. The Miridites of European Turkey must steal their brides from the moslems of the neighbouring tribes.

Exogamy favours abduction. Most marriages are only a pretence at abduction. That is a clear meaning of the bridegrooms' party. bestman, sword-play, etc. The Garroos of India and the Ripulsa must take women of other tribes.

The Samojeds and the Kalmuks look for mates in strange tribes. No Osjak takes a woman that has the same surname. Nor do the Jakuts or the Nogais or the other tribes of Western Africa. The Arrawak of Guiana are separated into a certain number of families, determined by a matriarchal heirarchy. No man or woman can marry in the same lineage. The man takes the woman's name to keep the line pure.

The Eskimos, as well as the other Greenlanders, simulate abduction. The girl must cry and wail until she has reached her husband's home. Abduction is simulated by most North African tribes.

In New Zealand the abduction is a real battle. In Russia the groom is called the 'Enemy.' It is said, the mock abduction expresses the alienation of the property rights of the parents on the girl.

The Arakanian youth begins by courting the girl. Then he meets the girls' parents to settle the purchase price. After that he comes accompanied by his friends. There is an exchange of speeches on both sides. In fact, this to give him time to find the girl and run away with her to the thickness of the forest. There is mounting and pursuing in hot haste, and some blood may be spilt. But the hostilities cease, if the couple have gained the safety of the Jungle.

## *Erotic Songs of Puris and Mursis*

They return after some time and are hailed as man and wife. Even when the abduction is real, it is accepted if they succeed in gaining the seclusion of the jungle. A few days later the settled purchase-money is laid at the feet of the father-in-law amidst congratulations and rejoicing.

Dance and song combine with courage and prowess in the conquest of woman. The young Camaeans go into the forest, cut a thick cylinder from the root of a tree and fasten stick to it. The intending hero carries it on his back and runs away with it, the others trying to snatch it from him. Thus they come to the spot where the maidens are assembled to witness the combat. The victor is awarded his choice.

The above is something like the *Swayamvara* or free choice of the ancient Indians. Draupadi was won when Arjuna shot into the eye of a whirling fish-model on the top of a high pole by looking at its reflection in an oil pan. Rama won Sita by bending Shiva's bow.

Among the Caste-Hindus the prevailing form of marriage is the free gift of the girl by the father or elder brother. The tie is inviolable under any circumstances.

With the Mohammadens, marriage is a contract violable at the will of the polygamous husband. Among Christians marriage is a sacrament, but the parties can divorce each other.

Among the Jats and some low-caste Hindus marriage is resolved and dissolved quite unceremoniously and easily.

SPIX and MARTINS describe the dances of the Puris and Mursis of South America, which they celebrate in the darkness of the night. The men and the women sing erotic songs to the accompaniment of passionate movements, until they close in. The Californians and Maunbaris of North America have a dance in which the women represent the swaying harvest and the men are the reapers who plough the field. The Yaguis exchange their women folk in their dance called

## ***Price-list of Women***

*tutule gamuchi*. The best erotic dancer among the Eskimos gets a woman in prize. The Kaffirs and negroes of Africa are not without their erotic dances. Cook observed love-dance in Tahiti which consisted of sexual intercourse set to music. Among the ancient Achreus the maidens danced in front of the entire people. The European ball "is of course no actual orgy or phallic representation but it often harbours so close to the line that only an expert moralist can distinguish the difference. Indeed the student of phallic customs can find many a trace of sexual symbolism in almost any of the dance movements."

In India, low-caste dances comprise of both men and women; among the high castes men are usually not admitted to women's concerts.

Some parents regard a daughter as vested property who is removed only at a price. Sometime contract and choice are combined with purchase.

In Babylonia, Armenia, Cyprus, and in some tribes of Ethiopia, the girl before being sold to the husband has had to give herself to the tribe for just one day, for she belonged to the tribe as well. On Sumatra, there are three forms of marriage in vogue: the man may buy the woman; the woman may buy the man; they may select each other voluntarily. The price is paid in kind or in cash, which is sometimes fanciful. In Australia it is a knife or a glass bottle; in Iceland, one mark or more; among the kaffirs, 10 to 70 heads of cattle; in Pre-revolution Russia, horses and money; On the Munda island, a few silver coins to many heads of cattle; etc.

An angry pathan cut the nose of his wife. When he realised his mistake he came to an English Doctor on the border and asked him to restore his wife's normal beauty. The woman had a low forehead, unsuitable for the necessary operation. The doctor said that he could purchase an artificial nose from

## *The Price of a Fijian Woman*

England for Rs. 30/-. The Afghan left saying that he could get a brand new wife for about that sum.

In some barbaric tribes the woman can pass many hands, each purchaser paying the former possessor. The woman can even be pawned to raise a debt. There is a fifth form of marriage, not mentioned above, which is called exchange or barter. A man may have as many wives for himself or for the male members of his family as he has daughters and sisters. He exchanges woman for a woman.

A chief of Fiji bought a gun from the captain of a ship promising to pay two pigs for it. When he returned ashore he could find but one pig, so in place of the other, he sent a young woman. In Guiana women can be bartered for bows.

A Caribbean girl, incensed at being bought by an old man, who already had several women, ran away with a young fellow. The old fellow found out the young husband and got his price. The next year he returned again to be paid for the issue of the union.

Among the Ostjakes and Samojeds, the wealth of a man is indicated by the number of his wives. Generally, the rich have three or four. Rich Ostjakes marry their children at 10 or 11, the poor a little later. SOMMIER saw a 7-year girl dressed up as a bride. She was to marry a 40-years-old Samojed for 100 reindeers given to the father. SOMMIER offered much more than that, but the Ostjake replied that he would never give his daughter to an European. Another Ostjake stole a young modest girl for his eldest son, as he was too poor to pay for her. The father of the girl came and stole the Ostjake's cow. "At my first opportunity," said the Ostjake "I'll steal the cow back, for a second son awaits to be married." The possession of many daughters is the source of gain to an Ostjake, as it is that of ruin to an Indian of the high caste.

## *Ostjake Test for Virginity*

Abduction or elopement is not unheard of among the Ostjakes, but there can be no marriage unless the goods are delivered for a price. The usual price is forty roubles in money, two fox-skins, six yards of red cloth, three iron casseroles, three dresses, four furs, four beaver skins.

An Ostjake assures himself of the virtue of his wife by offering her a tuft of hair pulled from a bear-skin. If she is virtuous, she will accept it. Otherwise she will confess her guilt, for she is afraid that in three years' time the bear must come and tear her to pieces.

The Samojeds also buy their wives by paying for them in reindeer, from 100 to 200 heads. Few Samojeds have more than five wives—"As soon as the father has received his money the friends of the two families meet in the house. The father-in-law gives the groom a few presents; the girl is placed in a sleigh gaily decorated with coloured banners. All the guests accompany her on their own sleighs to the groom's house. A friend of the groom ambushes her on the way and tries to abduct her. If he succeeds the father-in-law must give the groom five reindeer; if he fails, the groom must give the father-in-law five reindeer." At their arrival they find a sumptuous meal awaiting them. The bride covers her face from her husband for two weeks after which the marriage is consummated.

The Laplanders, whose form of greeting is the rubbing of noses, arrange marriage in a very simple manner. The groom, accompanied by his friends arrives at the house of the father-in-law, who is offered wine, and if he accepts it all sit down and drink and the marriage is closed. The bride is given a small present. There is a dinner. There are no songs, no dances. The groom resides at the home of the father-in-law a year when the latter sets up the couple independently. During this interval they never even kiss each other.

## *Sexual Liberty of Damara Women*

From the gentle Laps let us turn our gaze at the wilds of Africa where the woman is either a slave or a tyrant ; and lastly we shall cast a searching glance at the civilised man who claims to enact marriage without the taint of violence or sale.

The negroes in the Sahara give their women a dowry so that in case of separation, ill-treatment or widowhood, she may be able to maintain herself. After the marriage contract has been closed, the man gives the bride's parents sixty litres of corn. The marriage festival lasts from 7 to 14 days, and ends on a Tuesday. Then the young couple are locked up together for a week. On the morning after the week, the man climbs and cuts the topmost shoot of the highest palm-tree in the neighbourhood, the wife cooks and distributes food to friends and relatives.

The women of the Damara can leave their husbands and choose other companions. In fact, the women rule and the men obey, but they pay no price for them. The Ovambo, or the Gay people, may have as many wives as they can buy. The usual price is one cow or two oxen. Rich suitors pay twice as much. Chiefs pay only with honour.

Among the Makololo, the women have great freedom. They lead a life of pleasure and indulgence, build houses and have all domestic responsibilities on their shoulders. Even after purchase the women remain the property of their own kith and kin. If a woman dies, the husband gives her family a cow as compensation. The women are happy in polygamy as this makes their work light and merry.

The Banyai, living on the South coast of Zambesi, are a rare tribe, in their treatment of their women. Among this tribe the women are not bought ; rather, the men work as slaves of their fathers-in-law. A departing husband pays a heavy indemnity and leaves the wife and children behind.

## *Phenomenal Fatness of Karague Women*

The negroes of Anjola have no patience for sterile women. The Karague like fat wives, so the women remain idle and gorge themselves with bananas and milk. When the price is paid, the bride is tied tightly in a black skin and carried in a noisy procession to the house of the husband. Rumanika had five wives ; according to MANTEGAZZA, one of them measured as follows :—

Height : five feet eight.

Circumference of the arm : one foot, eleven inches.

Circumference of breast : four feet, four inches.

Circumference of thigh : two feet, seven inches.

Circumference of ankle : one foot, eight inches.

The girls of the Wanyou also fatten themselves. The ideal is to be so fat as to be unable to move.

The Waganga, living to the west of Lake Tanganeka, believe in beating their wives cruelly for a fault or no fault, with a whip of hippopotamus skin thickly knotted. The chief, as the head of the tribe, excels his people by being able to flog to death two or three of his women in a day. Yet he is presented with scores of women daily, for this settles all scores between him and the people.

The Apingi youth becomes a pauper in making the purchase of a woman, but if she falls in love with another man, he receives his price from the latter.

The Sakkalai, on the Equator, collect elephant tusks, exchange them for European wares, and these latter for wives. The Fans work hard and long to collect enough ivory for purchasing a wife. The Aurakanian pays in bronze or copper potteries, necklaces and glass-beads. The drinking and dancing of the marriage festival winds up in a veritable orgy.

The Amazons (old maids and widows who do not marry) of Dahomey, who fight like lions and collect scalps of slaugh-

## *Girls in Exchange for Cows*

tered foes as trophies, marry their young girls in a remarkable way. The friends of the groom send bottles of wine. If they are accepted twice, the marriage is concluded. The only task then left is the fixing of the price of the bride and this is usually so high that the young man has to work hard for a number of years before he can pay it.

Among the Mandingoes, the men are polygamous, but they are commanded by the women who have them completely under their control. If a man finds himself unable to bear the tyranny and threatens to divorce, he is made to apologise for his rude effrontery.

The natives of Dardistan are neither polite nor virtuous. The father of the groom visits the father of the bride, presents are made, the price paid and the marriage is celebrated and consummated to the accompaniment of music, dancing and drinking. The woman cannot break the marriage tie, but the man can.

In Dur-dardistan, the young lovers flirt with each other in the fields but there can be no intercourse, the penalty for seducing a girl being immediate death. A proposed marriage is never refused between persons of equal rank.

In Astor, a refused young man can attain his object by becoming the adopted son of the girl's father. The Kaffir expects rich price in the shape of oxen for his daughters, whom he marries at eight or ten to rich men, even if they have large harems already. Generally the price is 10 to 20 cows among the poor and 50 to 100 cows among the rich. The health and working capacity of a girl is the measure of her price. The reader will remember that the girls and widows of the Kaffirs are free in their amorous adventures, and so far as they bear no fruit sexual freedom is tolerated. The Basuto girl frankly tells her lover that she can grant him all the favours provided he does not spoil (impregnate) her. If



## *Marriage through Servitude*

the love-advances of an inexperienced young man result in pregnancy, he must pay for his sin by many heads of cattle. A young Kaffir girl feels very happy if her price is raised high by jealous rivals. When the parents contract marriage not liked by the young people, the latter try to get out of it as best they can, even suffering the tortures of the parents.

Among the Xosas, the marriage ceremony is very interesting. When the festivities have ended, the young girl with her companions goes to the woods, returning in the afternoon. The groom, with his friends, awaits her. She is derided and insulted. But she pulls a feather from his ornaments and claps it in her hair. This makes her his wife. Then she takes a lance, and proceeding to the stockade where the cattle are kept, she throws the lance in the stall of hay, thus claiming its proprietorship. The women present remind her of her duties, the carrying of water, hewing of wood, making fire, building huts, ploughing fields, keeping the house, etc., etc. An important part of the ceremony is that for several nights after this she must attempt to escape to her own family, and each time she succeeds in it, the groom must pay the father-in-law an additional cow. There are races and dances which culminate in orgies. Even if the Kaffir couple is in perfect accord with each other in regard to desire, price, parental sanction, it is often necessary for the groom to please the bride by appearing in his best form. An ugly man, though he be a warrior, remains single, for no girl will accept him as her husband.

In Yucatan in Central America, the husband serves for four or five years in the house of his father-in-law. The Chibcha and the Oregons of North America simply purchase their brides. The system of purchase obtains also in the hill-tribes and lower castes of India.



## **Inter-relations of Vita Sexualis and Religious Cults in the Orient and the Occident.**

To what depths of ridiculous abjectness is a man reduced by fear and ignorance ? He feels himself powerless, helpless, panicky, ready to clutch at any support ! A holy awe, superstition, the uncanny force of the supernatural seizes him. He does not know his own nature and is overwhelmed by a sense of his infinitesimal transience. He invokes and imposes on himself some foreign power, beneficent or demoniacal according to his own stage of cultural development. The self imposed being, the tyrant from without, shapes and rules the destiny of the foolish man who created his 'creator' in the measure of his very form and image and the flight of his imagination, and having made him, worships and prostrates before him, pleased in the elimination of his own personality, trembling before the creation of his own fancy, and rendering stupid homage and more stupid sacrifices. This creed of worship, renunciation, sacrifices, is called Religion. And as many men or groups of men there are in this world, so many are the conflicting god-conceptions and religions. There is a chaos, a disharmony, a rushing at each other's throat. Since the beginning of the world to this day, more men have been slaughtered in religious wars, crusades, sacrifices and persecutions and many times more mentally tortured, humiliated, robbed, plundered and otherwise made victims of religious furies than have perished of earthquakes, epidemics, famines and the lust of the earth grabbers. We are not discussing metaphysics in this book. Our purpose in this digression is to point out, as we shall show in the course of this chapter, how

### *Similarity between Sexual and Religious Emotion*

religion and sexuality, the two great forces for good or for evil "are in extremely intimate contact in that vague awareness of the metaphysical and the feeling of dependence." The sex impulse appears in the life of a person at puberty as something mysterious, all engrossing, supernatural. As Schopenhaur makes clear in his *Metaphysics of Sexual Love*, the person links it with the other supernatural experiences "which inspire him with the feeling of dependence on one or more superior powers before which he abases himself in adoration." The metaphysical injects itself into all parts of the sex life and affects it at every point. There is an inter-action of religious and sexual emotions which are perceptible in all circumstances of life. Religious imagination is linked with sex life more intimately than even the imagination of the artist.

Says Krafft-Ebing : "Religious emotion and sexual emotion developed to the highest point agree in quantity and quality of excitement and therefore, under proper conditions, can interchange. Under pathological conditioning both can degenerate into cruelty." Sadism with human and animal sacrifices, masochism with religious castigation and self-mutilation, sexual perversions with religious fanaticism—all these are God's scourges to humanity. It may be safely stated that sexual fetishism is analogous and akin to religious fetishism.

It has been said previously that some savage races indulge in natural and unnatural sexual orgies because of a superstitious fear of the supernatural that must be propitiated. Some great religions and civilisations in Europe and India have permitted religious prostitution on the premises of the holy temples by way of adoration of the deity. Carnal pleasures were sinful for the laity out of the church but the noble priests simply "sanctified" and "consecrated" the women seduced by them in the house of God. Another great religion promises mistresses and boys to the faithful in heaven. There

## *Religious Orgies*

are a few creeds in India today among whom sexual practices in secret are a part of the religious ceremonies. Sometimes sexual excesses and aberrations have been imputed to divine inspiration and command. We may also recall the 'hospitality prostitution,' of some tribes and the 'defloration prostitution' of some other tribes on this beautiful earth of ours. Indeed, we may not offend against the majesty and holiness of the *Lingam* (India), *Priapus* (Italy, Greece and Phœnicia), *Mylitta* (of the Babylonians), *Baal Peor* (of the Moabites and Jews), *Anaitis* (Armenia), and *Ammon* (Egypt) by omitting these deities and the kind favours they showed to the sacrificing brides and their fearful husbands of the past, whether the favours were done by the God's statue itself, or in the person of a proxy, the priest or an unknown stranger. Evidently there is a combination of the sexual and the religious, the æsthetic and the metaphysical in these rites, ceremonies and customs. It is remarkable that the combination was found throughout the world. There were by far much worse and shameless orgies, even incestuous connections, on religious festivals in the old and the new worlds, of which we choose not to speak. But it may not be out of place to give here Casparis' theory of Phallic worship stated by IVAN BLOCH :

" Primitive priestly wisdom busied itself with reflection upon the procreative act. To the childish primitive mind the procreating virile member seemed a holy fire-poker, a divine stirrer to which worship must be paid, because a magic, mysterious life-giving drastic power resided in it. Some worshipped the virile member (the Greeks, Egyptians, Assyrians, Phœnicians, Hindus, etc.), others the feminine generative organ, and others the united generative organs of both sexes. Not only were the images of the deity carried in the festivals sacred to it, but women crowned it with wreaths or kissed it in utter shamelessness or simplicity, and brides sacrificed their virginity to it ( Phœnicians, Assyrians, Greeks, Romans ). ... Surely

### *Inter-relation of Ascetism and Witch-craft*

Phallic worship—which was also responsible for the fact that the columns of the Egyptian temples, perhaps indeed the pillars of sacred buildings generally, in their variations, had the shape of the *lingam*—is one of the most remarkable religious deteriorations of the period. ... Only by its inter-relation with abnormally excited *vita sexualis* did religion arrive at the concentrated worship of the sex parts as divine manifestations. The purely sexual basis of the phallus cult is demonstrated plainly by the sexual actions connected with it. Not only defloration by the phallus, but phallus-kissing are to be noted here. This was still done by pious christian ladies in the eighteenth century — the real genitals of the divinity's proxies were sometimes kissed ... On the wall of a temple near Bombay dedicated to the *lingam* the act of *irrumatio* is represented pictorially. Mohammedan women also practise the phallus-cult in similarly realistic fashion on “holy” madmen and others. Herodotus tells of images of the masculine genitals which the women carried about in the *Dionysia* in the villages and which were as big as a human body.”

To give a complete picture of the fusion or inter-action of religion and *vita sexualis* let us refer to asceticism and witch-craft, which are important religious phenomena imbedded in sexuality. We may in passing also refer to pictures and paintings in the sacred places.

Asceticism and witch-craft are not exclusive possessions of any country, creed, race or people. They are universal anthropologic phenomena, originating in primitive, ardent, religious emotions, but becoming tolerable only by means of a compensatorily voluptuous phantasy and sense life. Ascetism is as old and widely distributed as the religions upon the earth. Even the savage have their saints. The order springs upon the desire to subdue the impure sex impulse and neutralise it in favour of the purely spiritual. There are the multiple

### *Amorous Nature of Sect Founders*

vows of poverty, sexual abstinence, harmlessness, freedom from greed, pride, etc. etc. To control the sex impulse the ascetic keeps continually on guard against it, always thinking of it, preoccupied with it more than the man of the world. His solitude is invaded by a host of sex phantasies as a natural reaction. The fight becomes a torment, affecting and intensifying the whole nerve life, including the sex life. He resorts to castigation of the flesh, self-flagellation, even self-emasculation. But through flagellation and preoccupation, the impure suggestivity of base matter overthrows the pure spirit. The ascetic at first becomes indifferent and unresisting, permitting every pollution as unimportant and immaterial. Then he succumbs. His life oscillates between sexual castigation and sexual perversion; and each successive combat, nay failure, makes the recluse more and more loose." Asceticism often is merely a means of procuring sexual pleasure in a different form and more intense degree, whether in the east or in the west, among the civilised as well as the uncivilised.

LEO BERGE remarks, "In every religious community, in every fellowship of disciples, the erotic plays a great part. Usually all sect founders are of an amorous nature. If they are philosophers they know it and speak brilliantly at 'Symposia' about something which is not necessarily understood and which may be developed into say, 'Platonic love'. If the physical erotic basis is not known we then may speak of 'Tolstoyan theory'. All the saints suffered disaster from woman or else conquered her. She was the springboard into higher spheres or she was a dam over which the stream had to pour to inundate the wide plains. Their gratitude was to despise woman afterward and think out for themselves, for the brothers of their order, or for all mankind, frightful marriage and love-laws which often had no other purpose than to destroy the human race. Truly they love devouringly."

## *Combination of Sexualism and Ascetism*

It is not unknown that in India alongside of the genuine Yogis (ascetics), there are also those who indulge in unrestricted gratification of the grossest sensual impulses, simultaneously with inflicting on themselves the most cruel self-torture. We may mention in this connection some of the Sivaitic sects, the Acelakas who go about completely naked and Ajikavas and Vam Margis who admit both men and women to their membership. The same "inevitable combination of sexualism and asceticism we find in the sect of the Sufis. In Sufi-ism abstinence and castigation were practised in conjunction with artificial excitation of the nervous system by opium, Bhang, singing, dancing, nightly consorting. Woman was banned and Greek love prevailed."

Tertullian declared hunger the only really natural desire and the sex impulse a depravity, and the Christian saints practised emasculation. The numbers of those increased who retired to woods to attain salvation through castigating the body. "Characteristically all these ascetics were engrossed with sex, to the exclusion of all else ; they thought ceaselessly about questions connected with the sex life. Nothing interests these ascetics so much as the life of the prostitutes or the sexual excesses of the impious.... Castigation, self-flagellation and self-emasculation served only to make the saint constantly turning the sexual over in his thoughts, allocate his own *vita sexualis* ever more definitely in the morbid and perverse. The monstrous visions of the saints typify the incredible violence of the sexual desires of the ascetics. Images of beautiful naked women—such as in reality the ascetics often had around them to test themselves—appeared to them in dreams ; fetishistic and symbolistic visions tortured them, with temptations which in the sects of the Valesians, Gnostics, and Marcionites culminated in sexual orgies... As late as the nineteenth century ascetic mysticism led the protestant sect of Konigsberg priests into the greatest sexual excesses."

## *Religion and Sex in Witchcraft*

Asceticism gave birth to monasteries, in one country as in other, and all the above observations apply to them. The vice in the cloisters led to the designation of the brothels as 'abbeys'. The name of a prostitution street in the capital of a premier Punjab state is Dharmapura (literally meaning "the place where virtue is practised.") Whatever may be the merits of the ascetic and monastic orders, it is plainly clear that very few, indeed, say one in a thousand, can control and subdue the stubbornly rebellious mind in respect of its overwhelmingly intriguing and rushing sex-impulse, and the entry of one and sundry into their fold could not augur well for the purity they had in view. A Persian poet has justly remarked "whenever they go into solitude, they practise something different from what they profess."

No less significant are the inter-relations of religion and sex in witchcraft. Witchcraft too "with its religious-sexual foundation, is a primitive, universal anthropologic phenomenon, a product of prehistoric humanity." "The animism of prehistoric man and of the modern savage sees in all terrifying natural phenomena the expressions and activities of demons and sorcerers." The sex impulse first appeared in the life of man as a supernatural demon. Primitive men and women were drawn to each other under the influence of a demon, the uncanny, the magical. The witch superstition is based on the sex impulse and on sorcery. "All sorcery comes from hate and rut, and with these they cure too."

Savage 'medicine' is a blind sensual use of weird, obscure forces of nature, in total ignorance of scientific facts. And the witches, the most learned in supernatural matters, mysteriously explained the phenomena of puberty and procreation, mixed love potions, gave advice on questions of vita sexualis and cured diseases and spirit 'possessions.' The witches too did a great deal to spread frightful aberrations, like the unnatural vice.



## *Perversions among Religious Ascetics*

Dr. IWAN BLOCH in his book, "Strange Sexual Practices," after referring to Religious Nudism and Religious Flagellatism in the cloister shade and before the public gaze, speaks of the Religious Bestiality of the ancient Egyptians and South Italians. He then discusses and describes the homosexuality and pederasty of Europe, North Africa and Central and South America in the ancient and medieval ages. "It is hardly to be supposed" he says "that all members of such religious communities were infected with congenital sexual perversions. Instead the inter-relation of religious mysticism and sex impulse is revealing itself here in sexual distortions of unbridled imagination. From the relatively innocent—though perhaps ultimately hazardous—'aseminal cohabitation' of the modern Oneida sect in North America to the Satan cult of the Cainites, the Manichaens and Templars, embracing the most horrible sexual vice, the relation is everywhere manifest." The pederasts are considered holy among the Pueblos of New Mexico, the Sakalavas of Madagascar, just as among the ancients, the pederastic priests of Ball, Cybele, Aphrodite, and Mylita were holy. In the Satan cult of the Christian Middle ages likewise unnatural vice between persons of the same sex was sacred. Even in recent times, unscrupulous sect founders have been able to victimise unsophisticated persons into the power of the wildest sexual passions, natural and unnatural. "So long as the emotions of love and religion have in them an inexpressible; overwhelming urge, so long as there is a goddess Aphrodite, religion and sexuality in the good and bad sense will be closely interrelated. From this affectivity good and evil proceed, magical, torturing bliss, ideal yearning and inordinate carnal desire; the most innocent and charming illusions, the most intimate and sacred bonds between human beings; celestial emotions,—and bestial, infernal, abysmal degradation!"

This was one phase of religion in its alliance with the sex impulse. There is another phase of religion in its so-called

## *Effect of Religion on Society*

holy or unholy alliance with the impulse of preservation. This book is not concerned with that other phase ; or we could show how, in the so-called name of God and Religion, the high have trampled upon the low, the mighty upon the weak, the fanatics upon the cool-minded, the knaves and imposters upon the honest and the truthful, the murderous and plunderous upon the harmless seekers after truth, wounding their susceptibilities, desecrating their home and hearth, ravishing the modesty of their women and children, stifling truth and knowledge, destroying all that was precious, spilling streams of blood and carrying steel, fire and powder in all the territories they could ransack. Religion as a personal affair between a man and his innerself is beautiful, ennobling, inspiring, but when it becomes a grouping force between one man and another, it is as blasphemous as the most monstrous profanity. Blessed will be the day for the human race when we render unto Cæsar what is Cæsar's and unto God what is God's. Religion is helpful to the individual but not to the society. Society must be based on neighbourliness. Nations cannot advance so long as religion, the potential dynamite, is permitted to undermine them.

### **Adultery and Fidelity among Different Races and Peoples of the World.** . . . .

During the course of evolution, communal love which was present, and is still present, in many of the primitive tribes and which is often nothing more than an orgy of sexual drunkenness—this communal love has been, and is gradually being, replaced by monogamy in which the husband and wife profess absolute fidelity to each other. Between these two extreme poles of human amatory life, there is a big range of other forms of family contract and these we shall study in this chapter.

To show that the first form of sexual union known to man was free love and communal marriage, we quote the following facts from Mantegazza :

“ Maclean says that the Kaffirs have no word to designate maidenhood. As soon as a girl has reached puberty, it is announced by a public festival. In this fashion all are apprized of the fact that the maiden is ready to give herself to love.

“ In Darfur the girl that becomes a woman is placed in a separate cabin, so that any man, who may so desire, can spend the night with her.

“ Lubbock says that the Bushmen have no form of marriage and enjoy whomever they please.

“ According to Div, the Caledonians possessed their women in common. The children belonged to the clan as a whole.

“ Baegert assures us that in ancient California the man could sleep every night with a different woman.

## *Adultery among the Arabs*

“Garcilaso de la Vega declares that among the people of ancient Peru, before the rule of the Incas, no man had a woman completely to himself.

“In China, communistic love lasted until the times of the Fouhi, and in Greece until Kekrops. According to Herodotus, the Massagates and Ausen in Ethiopia had no wives as such. Strabo and Solimus confirm this of the Guramanths, another Ethiopic people. Nicolaus says of the Galattophages, that the woman was common property, hence all the men were called fathers by the children.

“Let us now make a fast trip over seas and continents and see how differently are regarded fidelity and adultery by both sexes in marriage.

“Largeau, who has extensively explored the Sahara, says that adultery among the Arabs in the oases of the country of Russia is extremely common despite the jealousy and barbaric vengeance with which adultery is punished.

“Among the Mandigo, as soon as the woman has lost her milk during weaning, she is accused of adultery and this may be held sufficient ground of divorce.

“Among the Felups on Fogni the woman may leave her husband whenever she desires.

“Dawson, who has extensively explored among the Australians in the western part of Victoria, says in Latin (lest the modesty of his readers be threatened) that when a woman is attacked, the husband has the right to kill the culprit. If the attacked woman is a girl her friends seek to kill the culprit. And if his friends and relatives seek to defend him, a wild battle ensues.

“When a woman of the district is noted for her irregular mode of life, she is called a *karkor neegh heear*, accused by her relatives, and punished. If she persists in her irregularities a family council is called. If her guilt is proven, she is

## *Variegated Punishment for Adultery*

killed by an uncle or some other relative, but not by her father or brother. Her body is burned, the ashes are cast to the winds, and none are allowed to mourn her. Often the punishment is less severe. The seducer of a woman submits himself to a test with the lance and the boomerang. He stands with his small shield and defends himself against the many lances and boomerangs which the father or other relatives of the girl cast on him. Seldom does the gallant young man allow himself to be injured. But in any case, after he has received the specified amount of throws, he is free of any other punishment.

“ Among the Munda Kohls, in Chota Nagpore, the woman says to the man if she thinks he is untrue to her, “ Seng Bonga has decided that you were meant for me and yet you go to another.

“ Among the Chibcha in Central America, the adulteress must submit herself to a divine test. If her guilt is proven, her hair is removed, and if no rich man is willing to purchase her life for a high price, she is killed.

“ Since the negroes are very superstitious and see the work of devils in every misfortune, at the death of one of the couple the survivor is often thought to be the guilty party. Laird and Aifald tell us that of the sixty woman of a deceased chief, thirty-one poisoned themselves to escape the suspicion that they were the guilty ones in the death of the chief.

“ In Loango the virtue of the suspected wife is tested by the administration of poison. In Sierra Leone an oath is required of the woman : she is believed.

“ The wives of the Assanii, an Arabic tribe in the south of Khartum, reserve the right to enjoy complete freedom and to do as they please for one-third of time. Every fourth day they may sleep with a sweetheart of their own preference for twenty-four hours. Except for this custom, the Assanii women are no more immoral than others.

## *Sexual Hospitality to Guests*

“ The guest is offered during his stay with the tribe, a house and a woman.

“ Abyssinian marriage may be dissolved for very frivolous reasons. If there are children, the father takes the boys, the mother the girls. The divorced couple soon choose new partners. The children by different mothers hate one another passionately, but the children by different fathers live in harmony with one another.

“ When a Zulu wife presents children to her husband he can send her back to her parents. He has, however, no right to ask for the return of the price he paid for her, as the children are supposed to represent this value. On the other hand, he can have returned the entire price he paid for her if she dies young and without issue.

“ Among the Amagcoras, the wife can have besides her husband, a *outicoloka*, or a little husband, who serves her faithfully and loves her. This remarkable custom is also found in a very distant country, among the Aleute natives. Adultery is regarded by the Kaffirs as a crime against private property. The woman has been bought and has, therefore, no right to give herself to another. The value of marriage is hence lowered and the man has been cheated. But the method of redressing this infidelity is very light. The adulterer must pay the injured husband a certain amount of cattle, and all are satisfied.

“ Among the Kaffirs separation or divorce is considered ethical if the marriage is unfruitful or unbearable. The man cannot be guilty of adultery. The woman is guilty if she gives herself without the consent of her husband. The girl is only guilty if she gets a child.

“ The Kaffir is the sole master of the woman but he must guard against treating her too cruelly. For she can then escape to her father's house, and he can regain possession of

## ***Premarital Liberty in Assam***

her only by risking a bad beating from the nails of her female friends. In addition he has to give the father-in-law a calf. If the wife refuses to return to her husband's home, the father must return him the price paid for him. The children remain in the possession of the father.

"If there are many brothers the eldest must marry first. After his marriage the others may follow suit without regard to chronological succession.

"Among the Andamans marriage is held sacred. Separation is rare. The seducer of the wife is killed by the husband.

"Lewin assures us that the Khyoungtha and that the mountain tribes in Assam are very free in their sexual relations before marriage. But they are extremely chaste as soon as they are married. Unfaithful women are rare.

"The Bube on Fernando Po have graduated degrees of punishment for the infidelity of the woman. For the first indiscretion, the left hand is cut off, the stump is dipped in boiling oil; for the second, the same happens to the right hand; for the third, the head is cut off, the oil being no longer necessary.

"Sterility is for women of nearly all negro tribes a great misfortune. The childless one is despised and is often accused of licentiousness before marriage.

"On the Gold Coast, she must treat the children which her husband has by concubines or slaves, as her own children. In Angola sterility is so despised that the woman is usually driven to suicide.

"Among the Fullas, adultery is punished on both sides as thievery and in the lower *casamanza* with death. If adultery, however, has been committed outside the house it is sufficient to punish them by beating or cutting off one of the hands. In Futadjallon prevails the *cicisbeo*: a man used by the woman with consent of the husband during his absence

### *Weak Love Ties among Badagas*

and without being an insult to the marital fidelity. In other ways, too, the woman seems in this tribe to occupy a higher place than that of her other African sisters, for she can demand a separation, and if the steps for this action are considered justified she retains the dot.

“ On the Marianne and Caroline Islands, the woman can, before marriage, give herself to any man she pleases. But after marriage she becomes very virtuous.

“ In Ponape and Polynesia, the suitor offers a gift to the father of the girl ; if it is accepted, the marriage is considered closed. A festival is celebrated, and the young man takes her to bed that night. If she dies the young man must marry her sister.

“ On the Carolines the man could be separated from his wife at any time he pleased ; she, however, had to remain with him no matter how she was treated.

“ The bonds of love are very weak among the Badagas. The man can always return his wife to her relatives and the woman can desert the man at any moment. It also occurs that three or four trial-marriages take place before they are followed by a lasting union.

“ The Dayaks are very jealous and are monogamists. The women are even more jealous than the men. If the woman discovers the unfaithfulness of her husband she has the right to beat up her rival, with the understanding that she use only a stick for this operation. If the guilty one is married, her husband also has the right to beat her lover. To return to the good graces of his wife, the man generally needs only go to the forest, hunt for a human skull, and offer it to his wife : this makes her weak and inclines her to forgiveness.

“ Among the Maori, marriage was a very serious institution. Adultery by women was usually punished by death. Thoson says that when a marriage was fruitful, fidelity was



## *Betrayed Woman's Revenge*

usual, but the reverse was true if the marriage proved sterile. The lover of the woman had to submit to a threefold lance attack by the husband. If he remained unharmed at the first attack, he could defend himself. The first wound of either of them decided the battle.

“ Nicholas assures us that adultery was punished by the death of the seducer when the sin was committed in the house, and with the death of the woman if it was committed outside the house. Dieffenbach says that a betrayed woman could kill with her own hands her rivals and often even her husband.

“ On Tahiti divorces were very common if the marriage proved sterile. But nevertheless reconciliations were frequent. Also on Tonga the bonds of marriage were easily dissolved and the chaste woman could dispose of herself at will, but on Samoa the chaste woman or widow was not allowed to remarry. There adultery was punished with the death of the guilty woman. Often one of her closest relatives would kill himself. The insulted husband used to tear out one eye of the unfaithful wife, or, as sometimes happened, would bite her nose off in rage.

“ On the Carolines, adultery was regarded as a serious offense, but the man was not punished. The unfaithful wife was chased from her home, although it was usually only for a few days until her husband took her back.

“ On the Mariannes, the couple could separate at will but the woman retained her goods and children. If the woman was the adulteress the man could retain her wealth, chase her away and kill the lover. If, on the other hand, the man was the adulterer, or even only suspected, all the women of the country would jump on him and try to beat him to death and to destroy all his property.

“ On the Carolines, marriage could be consummated without any sort of a ceremony. On the Mariannes, on the

### *Horrible Torture as Punishment for Adultery*

contrary, a solemn marriage ceremony was organized, at which the husband had to give his bride proof of his handiness and cleverness.

“ On many islands of Micronesia, the women had to lead a regular life and adultery was punished by death.

“ On Rotuma, widows were not allowed to remarry. They shaved their heads and painted themselves black as a sign of their mourning. On these islands the parents usually consented to their children's choice as to a mate. But on occasions, the father would force a daughter to take a husband whom he had chosen and sometimes by the order of the chief.

“ In Tukopia the suitor received the girl's consent and her parents', but she had to be abducted at night by one of his friends. He then sent presents to her parents and invited them to a festival lasting an entire day in his house.

“ Among many tribes of North America, adultery was punished by the scalping of the hair and the amputation of the ears, lips and nose, usually accompanied by a terrific beating. In the Carolines the matter was settled by small presents. The seduction of a woman sufficed to separate the Assineboine from the Dakotas forever and made them irreconcilable enemies.

“ Among the Colashen the woman was obtained by presents and a festival was held to celebrate the marriage. The woman received a dot which in case of infidelity was given to the husband. There was also separation by mutual consent, the children remained with the mother. The widow unites herself with the brother-in-law or the sons of the sister. The first can also serve the husband as an assistant even before his death.

“ The couple must sanctify their marriage by a fast lasting four days but can engage in the embrace only after four additional weeks have past.

## ***Capital Punishment for Adultery***

“ On Vancouver Land, little girls from five to six are sometimes bought for purposes of education and are for sale when they have reached puberty at a higher price.

“ Among the Chinooks of America, marriage is concluded by reciprocal presents ; but it can be dissolved with the greatest ease. Adultery of the woman was formerly punished by death.

“ Among the Sahaptin in Oregon man and wife could separate at will. In many of the Selish tribes the man could drive his wife away in case of adultery but the children remained in her possession.

“ If the wife dies, the widower marries her sister, but the marriage can take place only after a year has passed since her death.

“ Marriage is concluded among these people without ceremony but the couple must listen to long speeches and admonitions on the part of the relatives and elders as to their new duties and obligations.

“ Among the Caribbeans, the young man brought his prospective father-in-law some bread to celebrate the marriage and the necessary wood for him to build a house for the couple. He received from the hands of the *piache* the wife no longer a maiden. The husband lived in the house of his bride's parents for one month. He had, however, to avoid coming together with his wife's relatives. Adultery was punished by death or the husband could do the same to the lover's wife as was done to his. Only the man could break away from the union.

“ Among the Yurakara in South America marriage was a rigid institution. Divorce was completely unknown.

“ Weitia says that a part of the marriage rites is performed in the temple. The priest covered the couple with a mantle on which was painted a skeleton. Later her blood-

## *Hazardous Marriage Laws*

stained garment was carried about in triumph by the husband.

“ Among the Mistokes, the husband had to submit to a hair-cut and then the young man had to carry his bride for a very long distance on his back.

“ The Mexicans punish adultery by stoning the guilty parties. If the husband tried to protect his faithless wife from the punishment, he too was stoned and often more brutally. In case of a divorce the property of the couple was divided. The sons went to the father, the daughters to the mother.

“ In San Miguel in California, the young people seem to have been ordered to scratch each other until they bled as a symbol of the former forcible conquest.

“ Among the Quiches in Central America, the suitor had to serve in the house of his prospective parents-in-law and also give them many presents.

“ In ancient Peru, the married women lived very virtuously and modestly in their houses, occupied themselves with domestic work and would often help their husbands in the fields. Adultery was there punished by the death of both parties. Illegitimate children were greatly scorned and were educated in houses specially erected for them by the government.

“ Among the Tupi there was no real marriage ceremony. But the punishment of adultery was either death or divorce.

“ Neither had the Ciriguani any marriage rites. The suitor brought the girl wild game, fruit, and heaped a stack of wood before her door. If she picked it up and carried it inside, the marriage was closed.

“ The sisters of the king of Ashanti choose their husbands who must follow them to the grave.

“ The Queen Zinga of Congo had many husbands, but those were also permitted to marry other women with the understanding that any issue of such unions were to be killed

## *Inheritance of Father's Wives*

at birth. The women of royal blood in the Congo and Loango choose their husbands and cast them off at will. If the man they chose was already married he had to divorce himself.

“ At the Gulf of Corisco in Africa, the man can return the woman to her own family if he thinks she no longer can satisfy him.

“ Among the Fantis the son inherits the wives of his father, with the exception of his own mother. He may not touch them until one year after his father's death. This custom prevails also among the Papels, the Bambarras and near Cape Palmas. Among the M'Pongos it is a duty of filial piety to marry the wives of one's own father.

“ Infidelity in marriage was punished in Great Bassam. The unfaithful husband had to pay a fine to the wife in gold dust. If the woman was guilty, the seducer became a slave or had to buy himself out of slavery. In the Congo, adultery is punished by death although immorality is very prevalent. In other countries of Africa, both seducer and seduced become slaves. Among the Edeeyah, the adulterers are punished by the amputation of the hand, and, in case of repeated offences, are banished from the tribe. Among the Ashanti, the adulteress is punished by the amputation of her nose. In Dahomey, adultery was punished among the lower classes by an exchange of wives ; among the rich, by large fines for the compensation of property damage. In Winnebay the seducer must pay the price of the woman (at the most sixteen skudi) and take her as wife. Douville says that this is true for the Congo as well.

“ In some countries of India the creditor has the right to demand his debtor's wife, whom he enjoys until the whole debt has been paid. If the woman remains with him several years, and if the debt has been paid in the meantime, the children born in this period are divided between creditor and debtor.

## *Easy Divorces*

“In other countries of Asia the creditor can also sell the daughters of his debtor.

“The Circassians approach their wives only in greatest secrecy and may not declare themselves husbands until a son has been born of this clandestine union. The Turkmenes visit their wives secretly for six months to one year after marriage ; the Futah for three years. The Kyonngta do not touch their wives for seven days and may not have children for three years. The Australian aborigines always kill their first born as they are considered weak and feeble.

“Divorce is often a simple question and is frequently reduced to a mumbled word or two. In regard to this, Kolff tells an interesting anecdote of a Papuan on New Guinea who, on leaving for a fishing trip, left behind for his wife rations for a week, believing that he would stay away only six or seven days. Instead, headwinds kept him back for two months. After the woman had consumed all her rations, she turned to a neighbour for more and fell in love with him. As they believed her husband to be lost they both went to a nearby island to settle down. When the husband returned he beat an alarm and demanded his wife. Her brothers brought them back and the husband demanded such an enormous sum of the seducer that the latter could not have paid it even if he worked an entire lifetime. The elders were consulted and they decided that the husband was guilty because he had left his wife such a small amount of provisions ; she would otherwise not have been untrue to him, and therefore they concluded that the seducer should pay only a very small sum, and they advised the husband to provide a larger amount of food for his wife the next time he went on a fishing trip. A truly logical verdict and one worthy of a solomon.

“In no race are divorces as easy as among the Dayaks of Borneo.

## *Jus Primae Noctis*

" John says that he has known many men as well as women who had been married twelve and thirteen times. A seventeen-year-old girl had already had five husbands. It is often sufficient for the couple to hear the cry of a bird of ill-omen for them to pronounce themselves divorced.

" A subject closely related to the fidelity of the husband is the so-called *jus primae noctis*, a right exercised by the lord, master, or tyrant on the enjoyment of the first embrace of the bride.

" In a recent brochure Schmidt has tried to prove that the *jus primae noctis*, which the feudal lords enjoyed, was only a scientific superstition. But in spite of the tremendous amount of data he brings forth to support his thesis, he has not succeeded in my opinion, in disproving the almost universal viewpoint of so many reputable authorities.

" If among many people the trouble of plucking the first flower of a girl is regarded as greater than the pleasure of being the first instructor in love to the woman, it is not less true that for most men it is a superhuman pleasure to be the first to deflower and taste the raptures of the virgin's body.

" It is just as true that many tyrants and feudal lords usurped the right of being the first to open the sanctuary of love. The same Schmidt relates many facts which affirm this statement, and although he calls these the infamous acts of tyrants, he unwittingly piles up much material against his own thesis.

" Heraclides Pontikos (340 B. C.) writes that in ancient times, a tyrant deflowered every girl on the eve before marriage on the Island of Kephalomia. A certain Antenor delivered a girl from this disgrace by masquerading as a woman and killing the tyrant with a sword concealed under his dress. For this courageous act, he was made king of the island.

" It is also written in the Talmud that the young bride

### *King's Right to deflower his Subjects*

should sleep with the Taphsar before she bedded for the first time with her husband.

"Similar stories can be found in the Arabian books from the ninth to the fourteenth century and one can add to these the tales of Valerius Maximus and Lactantius.

"Herodotus tells that the maidens of the Adirmachides, as soon as they were ready to be married, were presented to the King and that he deflowered them at his leisure.

"In Barros we read that on the Canary Islands the women could not marry until they had been possessed by their master.

"In Cadamosto a man did not take a girl as wife unless she had spent a night with her lord, which they considered a great honour.

"Vrollet is entirely correct when he says that the *jus primae noctis* is a remnant of ancient slavery. It was only natural for the female slave to offer her lord the first fruits of her maidenhood.

"How can otherwise be explained such expressions as *cullage* (*cullagium*), *jambage*, *cuissage*, *tributo*, *virginale*, *gambada*, *derecho de pernada* and similar terms, if there had not been in use the *jus primae noctis*, later substituted by a tax, for the privilege of a man bedding for the first time with his lawful wife.

"In the cases where the master did not exercise his right of deflowering the bride and received a tax instead, he satisfied himself by coming to the bridal chamber and placing one foot in the nuptial bed as a symbol that he could have put in both if he so desired."



## CHAPTER XXVI

### **Sex in the world of Magic ; White and Black Magic ; The Cabala, Alchemy, etc. etc.**

Sex and magic, like sex and religion, is an eternal combination. It predestinates man and his universe. 'It is a basic law in the mind of man and at the same time the weirdest of all the mysteries of the Universe, in the past, in the present and in the future.' It knows no distinction of time or clime. It is as mysterious in the India of today as in unremembered Chaldea, and as cryptic as the Sphinx of Egypt. Here one finds alchemic symbols, talismanic characters, bizarre pentacles, crosses and stars, and a host of other enigmatic matters that cause one to ponder over the actual length and breadth of sexual magic in everyday life. "For sex is magic and magic is sex. Star-dust is composed of particles of sex and there is magic in the eroticism of men and women. One supposes and presupposes the other. As there can be no light if there are no eyes to see, so there can be no sex without magic in it. What draws man to woman? What pulls one planet to another? What turns and twists this earth of our and all the creatures on it?"

Magic in its deep sense is the knowledge of the principle and means by which the omniscience and omnipotence of the spirit, combined with power over matter, can be acquired from living individuals. White magic (Theurgy) is the science of procuring divine or supernatural intervention in human affairs, especially with beneficent results. It concerns itself with the preparation of amulets, talismans and various wondrous panaceas that call forth heavenly powers as aids. The ancients had their deities and the modern have their saints

## *White and Black Magic*

and spirits. Divine power is attributed to the symbols and ceremonies used, and miracles are worked. White magic commonly combines mind-reading, secret writing, the symbolic meanings of flowers, metals, colours, mathematical combinations etc., and many more confidential mysteries of the visible and invisible world. Lovers ever and everywhere have instinctively turned to esoteric methods to learn their fate, increase their power, carry out clandestine love affairs, and accomplish numerous other ends impossible otherwise.

Black magic (Goety) is the science of procuring the intervention of the devil in human affairs for evil purposes. Marquardt describes its chief purposes ; to inflict evil on the good ; to harm persons by producing sickness, madness or death ; to seduce men and women by magic potions ; to prophesy the future by invocation of the dead and exorcism of evil spirits ; to make gold by adjuring the avenging spirits, etc. The formulas and doctrines of the books of black magic are sickening, nauseating, horrifying : foul odours, stenching prescriptions, violated virtues. Black magic directs the magician in his criminal transactions ; it directs the witches' sabbath, it presides on enchantments and secret crimes. Its code is disquieting ; its arsenal displays poisonous flowers and plants, diseased animals, bones of the dead, adipocere, the brains of little children and the skin of executed persons. All its transactions take place in lurid darkness, at the witching hour of midnight, preferably in the foulest weather when rain and wind are raging. Grottoes, caves, churchyards, gallows-yards, ruins, old castles, wilderness are the favourite spots, and demons, spectres, ghosts, vampires, incubi, succubi, etc., are the associates of this dark science.

Magica sexualis has its own cabala, or tradition or bible of secret sciences and sexual mysteries. Everyone is not privileged to read the Cabala. The Hebrew rabbis and the Indian occultists possess the key to it. In fact the latter under-

## ***Forced Copulation by the Incubi***

stand its real esoteric significance ; whereas the former merely possess the knowledge of the formulas. It has a kind of secret writing, like an anagram or acrostic or some such confidential system. The cabala grew on the superstitious beliefs of various countries and has become a *potpouri* of a thousand and one creations of supernatural beings.

According to the cabalists the angels and the demons took on the form of human beings and had intercourse with men and women. Bizouard mentions that "the copulation of angels with women was so generally recognized that the births of important persons of the Middle Ages were ascribed to them, and the more reasonable men of later centuries did not know what to make of the whole affair." But since there are more incubi (male spirits) than succubi (female spirits) among these relatively immaterial beings, women are favoured more numerously than men. There are good angels, bad angels, demons, sylphs, salamanders, gnomes, elves, fairies, nymphs, satyrs, ghosts and other spirits, ruling our planet or assigned to the various planets, quarters, elements, purposes, etc, and numbering many millions. The belief in these existences has been deep-rooted and widespread. Even St. Augustine was convinced on the testimony of many noble persons whose honesty and faith could not be questioned that these bodies, 'incorporeal in relation to us but corporeal in relation to God' satisfied their passion upon women or had carnal connections with men. Similarly there is a common belief in the Orient that the devil sometimes possesses completely the body of a young girl if he is enamoured of her beauty. Among the Hindus in India, the belief is widely prevalent that by means of proper rituals a man can create in a material form an infernal female being called *Yakhshni* that will assume the form of any female the man desires and will have carnal relations with him daily.

In the literature and folklore of every country hundreds of stories are to be found in connection with this superstitious

### *Sexual Intercourse with a Demon*

belief. Those who have never heard such a story will probably be eager to listen to one; we therefore reproduce here, as a specimen, a few of these stories as given in the book "*Magica Sexualis*":

"A woman in Nantes had sexual intercourse with a demon who visited her every night while her husband was sleeping at her side and who noticed nothing unusual. After six long years of submission to the demon she confessed all to the priest, and the disgust provoked by this account caused her husband to leave her and left the incubus in sole possession of his victim. When St. Bernard one day came to Nantes, this woman begged him to free her from the demonic possession. The good saint told her to make the sign of the cross and to place in her bed at evening a stick which he gave her. When the incubus came that night to usurp the right of the husband he found the stick of St. Bernard guarding the bed; all he could do was to fly into a passion with mighty threats; the barrier was insurmountable. A solemn ban pronounced by the Bishops of Nantes and Charters in the cathedral completely freed this woman from the demonic possession.

"Gilbert de Nogent relates that his mother had to defend herself against the attacks of an incubus on account of her great beauty. During a sleepless night there suddenly appeared to her "a demon whose custom it was to overpower those whose hearts had been torn by sadness," and who fell upon her and almost stifled her with his unbearable weight. The poor woman could neither move, cry out nor breathe; but she ardently prayed for divine intercession which luckily was not denied her. Her good angel appeared at the head of the bed and cried out softly: "Virgin Mary, help us!" and fell upon the incubus in order to force him to leave the room. The latter arose and sought to defend himself against the unexpected onslaught; but the angel threw him to the floor with such force that the entire house shook. The servants were

## *Girl Deflowered by Demon*

aroused from their sleep and hastened to the bedchamber where they found their mistress pale and trembling. She recounted the danger which had threatened her, the clear marks of which she still bore.

“Jean Bodin was present at the trial of a witch by the name of Jeanne Hervilliers, who was condemned in 1578 at Ribemont. This woman declared that she had been loved by a demon ever since her birth. At the age of twelve she had been deflowered by a demon who was invisible to all but herself. He did not leave her even after she married. In making this confession she added that the marital bed had been violated by this incubus for thirty years without her husband's knowledge.

“The councillor De Lancre, who presided as royal commissioner over an inquisition on the epidemic of possessions that swept the country of Labourd (now the lower Pyrenees) in 1609, and who had more than eighty unfortunate women burnt at the stake in a space of less than four months, assures us that the devils possessed the means “of enchanting the women during the embrace of their husbands, and in forcibly breaking the holy bonds of matrimony; they carried on adultery and lechery with them in the presence of their husbands, who became like immovable statues and were forced to watch their honour being violated before their very eyes without being able to prevent it. The woman, speechless, brought to silence by force, in vain implores her husband with her frenzied eyes to come to her aid; the enchanted man with folded arms and staring eyes must look on helplessly at his shame.”

“Authentic documents of this kind, that is, the decisions daily handed down during the trials of witches, present a woeful picture of the gallantry and generosity of the demons. To be sure the majority of the victims were so exceedingly unattractive that a man of taste can scarcely conceive what

## *Love letters to the Demon*

feeling could have forced the fallen archangel, the proud enemy of God, to stoop to such bizarre love affairs with ancient and withered crones.

“Henriette Gillard, a rather ugly crone according to the executioner, confessed that she had the same intercourse with the demon ‘who took her to bed as wife, save that she found neither delight nor pleasure.’

“Nevertheless some women found pleasure in cohabiting with Satan. Johann Wier tells that in his time a fourteen year old nun by the name of Gertrude copulated every night with the august personage of Satan, himself. He caused her to be so enamoured that she wrote the most passionate letters to him.

“Madaleine de la Croix, abbess of Cordova, was considered a saint for a long time. Princes of the church, dukes, counts, savants, all the spiritual orders asked for her mediation. She finally confessed that she had been the paramour of the devil for over forty years, and that all the miracles she had wrought, to the great wonder of the populace, she owed only to Satan’s aid. She related how she had concluded marriage with the demon and had given him two fingers of her hands as a mark of the contract and which had withered away since then. Even at the age of twelve she had caused miracles by this pact. The demon took on the form of a saint before whom she kneeled. She added that the demon who served her as incubus possessed the form of a handsome young man.

“Jeanne Hervilliers of Verberie in Compiègne, confessed that her mother had presented her to the devil, who ‘took on the form of a great, black-horned and spurred man, also dressed in black, a dagger at his side, and a black horse before the door.’ Jeanne was twelve years old and since the day on which this presentation had taken place, the devil bedded

## *Coition with Devil Unpleasant*

carnally with her, like any man with a woman, except that his seed was very cold. This happened every eight or fourteen days.

“That the intercourse with the demons was unpleasant and that their semen was cold was a well known fact, and was taught in the *Malleus Maleficarum*, *The Witches' Hammer*. It was confirmed by untold numbers of cases, and by the statements of the accused, sometimes forced from them by torture.

“The witches also noticed during sexual intercourse with the devil that he had no back but was hollow like a kneading trough; that was already known by Cæsarius von Heisterbach. We read in the confession ‘with and without torment’ of Anna Miller: ‘The devil had forced himself into her as often as he desired but he was hostile and of cold nature and his back was as hollow as a melter (a pitcher made of wood for milk or water).’

“Other witches found intercourse with the devil to be still more unpleasant. At St. Claude in Jura in the last years of the sixteenth century Thievenne Paget confessed that she had visited the witches' sabbath and that she had undergone sexual intercourse with the devil. His sexual organ was as long and as large as a finger; the coition was as painful as an ordinary confinement.

“In the witches' prosecution which took place among the Basques at Labourd in 1609, many witches declared that the sexual favours of the devil were very painful, for his penis was as long as an arm and covered with fish-scales. Marie Marigrane, an accused girl of fifteen, asserted that the penis of the devil consisted half of flesh and half of iron; others explained that it was of horn. Some defendants related that coition with the devil was so painful that the women had to scream aloud as in the throes of child-birth. They were also drenched with blood after the sexual act.”

## Sexual Hallucination

Is there any substance in the belief that the devil copulates with women and occasionally with men? Numerous scientists and medical men have conducted a searching enquiry into the matter and have given three different explanations of this supposedly-real phenomenon :

- (1) That coition with the devil is nothing but a mental hallucination and since the weaker sex is more subject to such hallucinations, we more often hear and read of the coition of the *incubi* with women than of the *saccubi* with men.
- (2) That impious but clever women, in order to conceal their sexual crimes, pretend that they are in the possession of an incubus who forces carnal relations on them much against their will.
- (3) That some wicked men, unable to possess women of their liking by other means, put on the mask of devils and getting undue advantage of the weak will and superstitious beliefs of such women, are able to gratify their criminal propensities.

Here are the actual views of different physicians on this subject :

“ The hallucination of coition most frequently appears in lunatic women, and very often causes the formation of insane ideas and frequently rules the entire diseased organism. It is to be noted here that the diseased women are very rarely understood by their husbands and that coition is usually forced upon the unwilling woman, and hence associations of coition are extremely unpleasant. The entire sexual act becomes an evil mistreatment, over which the sick person bitterly complains. Descriptions of this kind by patients are very frequent, thus proving the impossibility of the occurrence. Thus, for example, an old woman bitterly complained that a certain physician would visit her every night and inject his penis into



### *Incubus only a Chimera*

her ear penetrating down to her throat. Other patients believe themselves violated in similar, unnatural manners and complain about the violent pains caused by the forced coition.

“These descriptions which the lunatics give of their hallucinatory copulations bear a close resemblance to the coitions with the devil.”

“Cases have been known where women, after awakening from an anaesthetic, declare they have been violated while under the influence of the drug. Nervous women also sometimes experience the venereal orgasm without any external causes. Moreover, the feeling of coition is a frequent symptom of certain nervous diseases, especially incipient spinal diseases.”

“It is asserted that a witch, nude to the navel, was found lying on the ground in an open field and making movements as if she were undergoing coition in pantomime. The devil was not visible to the spectators, although they declared that he was visible to the witch. This is either a case of hallucination or an hysteric fit, in which the above movements frequently take place. Other reported cases are not dissimilar to this one.”

Alexander de Tralles of France states that “the incubus arises when the sleeper feels that he is suffocated and seems to be oppressed by demons.” For Saint-Andre, physician to the king, it is at most “a chimera, which has no other cause than the dream, the sensitive power of imagination, and very frequently the imagination of women... These have their share in the history of the incubus : a woman or a girl with a pretence to piety is lecherous ; in order to conceal their crimes they make out their lover to be an incubus who possesses them against their will... It is the same with the succubus. Its source is to be found in the dream and in the sensitive imagination and often in the pinchings of the men. A man

## *The Devachan State*

who has heard talk of the succubus, conjures up in his sleep the image of a beautiful woman who has intercourse with him."

"In a nunnery in the diocese of Cologne, the convent dog was said to be a demon; the dog would lift the clothing of the nuns with his paw in order to copulate with them. Badin, who reports this fact, nevertheless states that 'It was no demon but a righteous dog; and any sensible man can guess with a little stretch of imagination why this dog was prone to an unusual behaviour.'"

Nor can it be said that belief in angels, fairies, demons, and ghosts, etc, is an affair of the past. They are inseparably connected with almost all established religions. Religion, Sex, Magic go hand in hand. Even the modern Theosophist has his Devachan state. If two beings love one another and only one attains the state of devachan, then the one left on earth can have the sensations of the lover only in dreams while the devachan personality enjoys the beloved all the time. It is not seldom that one hears strange stories of the haunting of a man or woman, generally a woman, for sex works wierdly with that more material pattern of astral bodies—the evil spirits, at least among the unintellectual country folks; and the superstition goes on spreading unless controlled in time by one well-versed in science. Then, there are stories of the black magic, practised maliciously through an adept, to harm one person so as to do good to another. Many mothers believe that their young children, especially babies, died of black magic cast by a sterile woman or an unfortunate one who was possessed and whose children could not live unless she took certain steps to free herself of the shadowy substance. For this very reason babies are not taken out into the open for the first forty days after their birth. Many places have become holy and sanctified, because women possessed by the devil get rid of the evil 'shadow' there.

## *Alchemy, Astrology, Spiritualism*

We now pass on to a brief description of Alchemy, Astrology and Spiritualism the belief in which has existed in peoples of every race from times immemorial.

From the days of the Chinese, the Egyptians and the prehistoric Indian civilisations, alchemy has been tried as an important branch of magic. The alchemist sought or made 'the philosopher's stone', a liquid, powdery or solid, magical substance that transmuted mercury, lead, copper, iron, silver, and zinc, into gold by contact. It also rejuvenated men and animals, and gave a full bloom to withering plants. Much of the quest was chimerical. But all was not fraud and charlatancy. The hermits of old had a habit of dying with their secrets closed in their bosoms. Someday the philosopher's stone may be a reality once again and may be available to all. Who knows?

Besides love, health, prosperity and fecundity charms and alchemy, the wizards of old knew another secret science (allied to sexual magic), by which they could read the vast heavens like an open book. All lands, animals and plants were under the power of celestial bodies, the planets and the constellations. The influence of the celestial bodies on the amours and intrigues of the heart was enormous, so that an important branch of astrology (the science of the planets and constellations as ruling the destinies of those born under their sway) dealt especially with controlling that influence for the needs of love-adventures, ambitions and happiness.

Lessly, spiritualism, a modern form of occultism and of the black arts and secret sciences, has enormous numbers of adherents and believers at the present time. 'It includes in its flock scientists and sages, as well as peasants and panders.' Is it a deception, an illusion, or the realisation of an unknown phenomenon? Is death destruction, or the entrance to life eternal? Is there a continuity of lives with death as a short or long transition, or is there only one existence and then

## *The Theory of Spiritualism*

wandering into the void for ever and ever? According to the spiritualists, "the soul is the intelligent principle *per se* ; It is the thinking power which we can conceive of only as an abstraction when isolated from matter. Enclosed in the ectoplasm, the soul designates the being which is called spirit, with its corporeal cover towards man. Although in its state as spirit, it possesses special properties and potencies, it has not ceased to belong to human nature. The spirits are hence beings similar to us, since each one of us becomes a spirit after the death of his body, and each spirit becomes a man by birth." "But," adds Delanne, "the soul possesses the ectoplasmic cover not merely in its state as spirit, but that it is inseparable from this cover. During the human life the ectoplasmic fluid identifies itself with the body and serves as a vehicle for the external impressions and temperaments of the spirit ; it permeates the body in all its parts, but at death the ectoplasm together with the soul with which it shares the immortality, becomes free. It can then wander in the unknown worlds, planets and suns that gravitate in space."

Thus, at our death the spirit (the soul with the ectoplasmic cover) leaves the corporeal body and according to whether our life was good or bad, ascends to the upper worlds or enters a new period of trial on earth. Only when the spirit is completely dematerialised, declares Delanne, do the earlier lives unfold before it. Then only does it recall its last existence, and all the events that took place before it are as an immense panorama depicted before its eyes. It considers the advances that it has made as well as the advances it has still to make, and in this fashion does the desire seize it to incorporate itself again so that it may more quickly attain that blessed world for which it longs. Such is the theory of spiritualism. The spiritualists further believe that on certain solemn occasions the spirit can change the nature of its fluidic frame and become visible for a short time in its previous form in life. It can also

### *Traffic with Ghosts Dangerous*

make itself felt by the execution of physical phenomena, such as table-rapping, slate-writing, furniture-moving, levitation, etc. But the novice in experiments with the spirit will do well to remember that it is dangerous to traffic with ghosts. Delanne assures us that every question put to the spirits from a purely egoistic standpoint or from mere merriment will not only not be answered, but may entail on the questioner physical and mental pain and torture.

From the religious standpoint, adds Allen Kardee, spiritualism has as basis the fundamental verities of all religions : God, soul, immortality, future rewards and punishments ; but it is independent of any one religion.

## CHAPTER XXVII

### **Worship of the Satan ; Celebration of the Witches' Sabbath and Black Mass ; Witches' Ride ; etc.**

Sabbath, the seventh day of the Jewish week was set apart by the jews as the day for rest and sacred purposes. Later on, in the christian Era, this very day was held sacred in commemoration of the resurrection of Christ on that day. Whereas the jews and the christians reserved sabbath or sunday for the worship of the Lord in holy places, the devotees of Satan set it apart for the worship of Satan. Similarly, the latter celebrated black mass in place of Holy Mass celebrated by the Roman Catholics.

According to P. Christian " these assemblies were formed not only of wretches, beggars and bandits, but that high persons, masked and disguised, bribed their admission with gold. There the rich met the poor, the noble the low-born, the lady of the castle the inhabitant of the hut. Even the priests did not remain away and were given the title of ' witch priests.'

What were these witches' sabbath and Black Mass in reality ? Emile Laurent answers this question as follows :

" The witches' sabbath was at most a contagious hallucination, an exceptional state of dreams, for which the magician prepared them by giving them certain drinks and intoxicating drugs to swallow. At any rate it is certain that secret assemblies in forests or caves formed the preludes of these visions and that there were concocted the sensual appetites according to spells and lechery which the intoxicating love-drinks did not fail to immediately realize in dreams comparable to that of the hashish and opium-smoker. In order to be

## *The Orgies at Black Mass*

conveyed to the sabbath the person must rub himself with a salve, and swallow drinks sold by the magician; he must then pronounce certain magic phrases whose secret the initiates alone knew.

“The Black Mass is thus nothing more than a rendez-vous of lecherous beings, who are there enticed by hopes of an erotic spectacle and a massive concluding orgy. It is the protest of the subjected people, the symbol of the longed-for freedom, the communion of rebellion. The woman who served as an altar was no longer an ordinary nymphomaniac, drunk with unknown passion, but became a true prophetess who risked both death and torture to cast off her bonds of despair, to hope for better times, and to attain the Host of love. There gathered the lovers, forcibly separated by the baron of the manor, and the poverty stricken people to complain on the one hand of the lost virginity of the maiden by the arrogation of the ‘first night privileges’ of the baron, and on the other hand, of the impoverishing tithes of the church.”

The orgies that were indulged in these places of demon-worship—the places that were simply a kind of madhouses, a monstrous pandemonium of prostitutes, rakes and maniacs, are too revolting to be described in any decent book. The filthiest and the most unnatural forms of sexual vices and perversions were freely and openly indulged in here. An idea of the extreme perverseness of those who participated in these diabolical assemblies may be gathered from the wordings of the prayer that was offered by the high priest to Satan. Here it is word by word :

“Master of Slanders, Dispenser of the benefits of crime, Administrator of sumptuous sins and great vices, Satan, thee we adore, reasonable God, just God !

“Super-admirable legate of the false trances, thou receivest our beseeching tears ; thou savest the honour of

## *Prayer to the Satan*

families by aborting wombs impregnated in the forgetfulness of the good orgasm ; thou dost suggest to the mother the hastening of untimely birth, and thine obstetrics spares the still-born children the anguish of maturity, the contamination of original sin.

“ Mainstay of the despairing poor, Cordial of the Vanquished, it is thou who endowest them with hypocrisy, ingratitude, and stiff-neckedness, that they may defend themselves against the children of God, the Rich.

“ Suzerain of Resentment, Accountant of Humiliations, Treasurer of old Hatreds, thou alone dost fertilize the brain of man whom injustice has crushed ; thou breathest into him the idea of meditated vengeance, sure misdeeds ; thou incitest him to murder ; thou givest him the abundant joy of accomplished reprisals and permittest him to taste the intoxicating draught of the tears of which he is the cause.

“ Hope of Virility, Anguish of the Empty Womb, thou dost not demand the bootless offering of chaste loins, thou dost not sing the praises of Lenten follies ; thou alone receivest the carnal supplications and petitions of poor and avaricious families. Thou determinest the mother to sell her daughter, to give her soul ; thou aidest sterile and reprobate loves ; Guardian of strident Neuroses, Leaden Tower of Hysteria, bloody Vase of Rape !

“ Master, thy faithful servants, on their knees, implore thee and supplicate thee to satisfy them when they wish the torture of all those who love them and aid them ; they supplicate thee to assure them the joy of delectable misdeeds unknown to justice, spells whose unknown origin baffles the reason of man ; they ask, finally, glory, riches, power of thee, King of the Disinherited, Son who art to overthrow the inexorable father ! ”

It was universally believed in medieval times that the witches and magicians had the power to fly through space



## *Witches' Ride*

or that the Satan transferred them from one place to another without their being seen by other people. Strange stories of the so-called 'Witches' Ride' were very current in those days. We give below two such stories as specimen :

"A poor man who lived in the neighbourhood of Loches in Touraine observed that his wife suddenly arose from her bed. She confessed to him that she was going to the sabbath and asked if he wished to join her. She smeared herself and her husband with a magic salve and the devil dispatched them into the vicinity of Bordeaux. The man became frightened, crossed himself, and invoked the name of God. Immediately everything disappeared, even the wife of this novice in witchcraft and he "found himself quite naked in an open field and wandered until morning finding the right path."

"A 'demoiselle' had slept with her lover in Lyons. She rose very quietly from the bed, rubbed herself with salve and was borne away. Her lover who had seen everything, also rose and similarly rubbed himself, spoke the magic words and was also carried away. The sight of the devil and his horrible posture caused him remorse and he recommended his soul to God. Everything disappeared and our friend found himself naked in an open field."

That the witches' ride was nothing but a form of hallucination provoked under the influence of narcotic drugs has been proved in a number of instances. The following instance is told by John Nider :

"A certain priest had declared that the witches' ride was untrue and was not physically carried out and that it was only product of the phantasy or dreams, and that the witches only imagined that they were carried to strange places and saw and heard things there which they related afterwards to others as gospel truth. An old hag with pretension to magic took affront at this despalis of her magic art and at the close

### *Witches' Ride only a Mental Deception*

of services offered to prove to the priest that the witches' ride was no dream if he would accompany her home. The priest acceded. She then placed herself on a kneading trough on a bench and salved herself. She soon fell asleep and unconsciously moved about, threw her hands in the air, as if she would fly, was very restless, and sprang, as if she wanted to dance. She carried this on for some time, until she fell from the trough on to the ground. After she had lain on the ground for some time she moved, awakened, and cried out: 'Now you have actually seen me fly away and return.' 'Indeed,' said the priest, 'you never flew away! You were lying asleep all the time in the trough until you fell to the ground where you have lain for some time until you just now awoke. Feel the upper part of your eye and see the wound you caused when you fell to the ground!' Thus the old crone was cured of delusion and the priest left, his belief strengthened that the witches' ride was non-existent."

The following account of an experiment that proved that witches' ride was purely a mental hallucination, is given by Dr. Bartholomew de Spina :

"In one of the local inquisitions a witch was imprisoned who declared that she had often been on the witches' ride. The prince of the place desired to ascertain whether this was the truth or if it were purely imagination. He called the inquisitor and asked him to permit the witch to rub herself with the usual salve in the courtyard so that they might see whether it was an invisible or visible devil who carried her aloft in the air. When the inquisitor granted his request, she boasted that she would fly away from the courtyard as soon as she rubbed herself with the salve. She salved herself thoroughly but remained standing motionless, without anything out of the ordinary occurring. Therefrom it was deduced that the assumption of a physical ride was false and that it was but a deception of the devil if she believed it to be so."

## CHAPTER XXVIII

### **Erotic Fascination ; Seduction of Women by Suggestion or Hypnotism ; etc. etc.**

In the light of our modern knowledge of psychology, we know that the basis of love-charms and enchantments of former times was nothing but personal suggestion ; we now also understand the great mental influence that one person may have on another, especially if the latter is in a semi-awake condition (hypnosis) when he becomes an obedient and willess toy of another. That hypnotism or suggestion, also known as personal fascination, has been employed as a means of seducing the fair sex is now too well-known. Cases of this form of seduction have occurred in every country and at all periods of history. Hundreds of cases of this nature have been recorded by jurists. We quote the following authentic cases recorded by Dr. E. Laurent of France :

‘ At the end of the nineteenth century a beggar, named Castellan, came to the village of Guiols. He was twenty-five years old and crippled in both legs. In this village there lived a certain Dourban, who had a sixteen-year old daughter with an unsullied reputation. Castellan turned to these people for hospitality, pretended to be a deaf-mute and made known by signs that he was hungry. Invited to eat with them he drew the attention of his host by his notable behaviour ; he did not allow his glass to be filled before he made the sign of the cross over it and over himself. In the evening he gave them to understand that he could write, and wrote the following sentences: ‘I am the Son of God ; I come from Heaven and my name is ; Lord Master. You see my little miracle

### *Rape with the help of Hypnotism*

and soon you will see my great miracle. Be not afraid, for God has sent me to you.'

"He also informed them that he could predict the future and prophesied that civil war would break out in six months. These insane statements made a great impression on all the spectators and in particular on Josephine Dourban; in fear of the beggar she slept in her clothes. The latter spent the night in a haystack and left the village the next morning after breakfast. After he had ascertained that Josephine would remain home alone the entire day, he returned. He found her busy at household tasks and conversed with her for a long time by symbols. He spent the whole afternoon there practicing a kind of fascination upon her. A witness testified that he saw her inclined over the hearth while Castellan drew circles on her back with his hand and made the sign of the cross; she then had a fixed and vacant stare. It is quite possible that he had then placed her in a somnambulistic state. At midday they both sat down to eat and scarcely had the meal begun when Castellan made a movement as if he were throwing something in her spoon. The maiden immediately became unconscious; Castellan picked her up, carried her to the bed, and there abused her sexually. Josephine understood what was being done to her, but an irresistible force prevented her from struggling or crying out. She was in the lucid stage of lethargy. Even after she came to, she remained under the power of the man and when he left the village in the afternoon, she was driven by an irresistible power to follow the beggar, like a senseless wild animal, although she had the greatest dislike and horror for him. They spent the night in a haystack and the next morning walked to Collobrieres. A certain Sauteron met them on the way and invited them to stop with him. Castellan told him that he had seduced the maiden. Josephine also complained to him of her despair and added that she wanted to drown herself. The next day

## *The August Power of Hypnotism*

they stopped at the home of a peasant named Coudroyer. Josephine bewailed her lot unceasingly and complained she could not withstand the irresistible power of the wretched beggar. She begged to be allowed to sleep in a near-by room for she feared the cruel embraces of Castellan. But just as she tried to leave the room he approached her, seized her by her shoulders and she sank lifeless to the floor. Soon, at the command of the man, she arose, began counting the number of stairs and broke out into hysteric laughter. It was also noted by the spectators that she was incapable of feeling in all parts of her body.

"The next morning she refused nourishment and continually called on the Virgin Mary for help. Castellan wanted to try out a new test of his powers over her and commanded her to roll around the floor on her knees; she obeyed. Tortured by the miseries of the maiden and embittered at the boldness with which the seducer displayed his power over the poor wretch, the people forcibly threw the beggar out of the house. Scarcely had the door closed behind him when Josephine fell like a corpse to the floor. Castellan was called back, made various signs over her and she recovered consciousness. They spent that night together.

"The next day they continued their way. The inhabitants had not dared to restrain him from taking Josephine. Suddenly she came running back. Castellan had stopped to talk to a hunter and she had utilized the moment to flee from him. She begged to be hidden and to be freed from his power. She was returned to her father and from that time on did not appear to be completely sane.

"Castellan was seized. They found out that he had been previously imprisoned for a similar crime. He would select subjects who were sympathetic to his hypnotic 'passes' and then work his will on them. Twice he had had sexual intercourse with her when she was neither sleeping nor uncon-

### *Devirginising in a Public Assembly*

cious, but in a lethargic state ; once when she was awake but had no consciousness of what was going on ; and twice when she was completely unconscious. Castellan was condemned to twelve years of forced labour."

"The case of Chambige was a very recent one and caused a great uproar in society.

"Mme. Chambige was a very popular figure in society. She was well known for her good work as well as for her good heart. Happily married and the mother of three children, she should have been very contented. But one day she was found dead, a suicide. This inexplicable act caused great wonder among her friends until the contents of a letter she had left behind were made known to the public. 'It is four years now that I have been under the influence of Monsieur X, and have committed acts with him for which I had the greatest disgust. When he is away I am in full possession of my normal senses, but as soon as he approaches I feel my will weaken and must do whatever he says. I can no longer face my children. I am taking the only way out.'

"As a very shocking case we have the one that occurred in England in the nineteenth century. A passionate lover, named Henry Prince, infatuated his feminine contingent into believing that it was possible for him to devirginize a beautiful maiden, Miss Paterson, in a public assembly of his adherents in the "Sanctuary of Love" which he had founded. He indeed announced that he would in the power of God take a virgin to wife, not with fear and shame in a secret place, but publicly in the light of day and in the presence of both sexes. It was God's will for him to take her, and he would ask permission of no one, not even the chosen girl herself. Which one he would take, he said not. The virgins should thus hold themselves in readiness for his favours.

"This unique ceremony was actually performed in public! What a revolution in the thoughts and feelings of the

### *Subjugating Women by means of Breath*

mixed audience was necessary for him to accomplish such an outrageous spectacle. Such a daring scheme can be understood only by the powerful hypnotic personality of Prince who worked on the receptive minds of his carefully chosen adherents to such an extent that nothing he did was considered wrong or evil. Indeed the saint drew his company even closer to himself by means of this public copulation! We leave it to the imagination of the reader to draw the inference of his physical powers and ability to enamour the virgins into permitting such gross liberties with them."

"Louis Gaufridi, a priest of the church at Accoules at Marseilles, was considered to be a model of all the virtues until a strange occurrence caused his sudden imprisonment at the behest of the inquisition. During his trial, Gaufridi related that at the age of fourteen years, while reading a book belonging to his uncle, Lucifer appeared to him and after concluding a solemn pact he was granted the power of seducing all women merely by his breath. More than a thousand women had been violated by him because of his irresistible breath. Among these was the mother of his accuser, the Madeleine de Mandol. The latter also had been breathed upon by him, although she might have been his own daughter for all he knew, and she was just as little able to resist him as were all the others. An insane passion had thrown her into his arms and she had given herself up to all debaucheries with him, partly in the orgies of the witches' sabbath, and partly in the quiet of the convent. On the sabbath he had received from Satan himself the title of Prince of Magicians."

"Urbain Grandier was the handsome priest, the elegant confessor, the fiery preacher, over whom women became insane with love even at first glance. Educated, a favourite writer, provided with high spiritual honours by the protection of the Jesuits, the priest of Saint-Pierre de Loudun had the great fault of being very conscious of his personal value and

## *Hypnotic Fascination of Nuns*

never bowing himself before anyone, no matter whom. It is told that he had many quarrels over precedence with Riche-lieu, when the future alter ego of the thirteenth Louis was still but a simple priest in Coussai.

“Gossip about the favours women extended to him filled the entire province. He did not deny it and even carried his boldness so far as to carry on a public love affair which led in a singular fashion to his downfall.

“The following were the bases of the accusations :

‘It must not be forgotten,’ said the judge, ‘that all these nuns at the mere mention of the name of Grandier were seized with confusion and convulsions and at the confrontation, at which physicians were present to see what exceptionable excitement was caused, they became greatly inflamed, just as did the secular women who were seized with love for the defendant.’

“The testimony of the latter follows :

“The first said that when the priest one evening looked straight into her eyes she was seized by a sudden and weighty love for him.

“The second, that on casually meeting her in the street, he pressed her hand and that by this simple contact she became extremely passionate and madly in love with him.

“The third, that on seeing him enter the church at Carmes, she became suddenly restless and lusted after him.

“In addition, eighteen nuns, eight of whom were possessed, and six women confessed that they had had a sinful love for the preacher of Saint-Pierre. Many of them had visions of him in their sleep.”



## CHAPTER XXIX.



### **Sexual Rejuvenation by means of Magical Perspiration; Lengthening of Man's Life; Magic Drink's for Increasing Sexual Vigour; Love Philtres; etc., etc.**

Man has always sought the means to increase his sexual potency and to fascinate the woman of his liking. Drugs, charms, amulets, queerly-compounded magic drinks—these and an hundred and one other devices have been employed by him to keep the flickering lamp of youth and love burning.

The ancients believed that, for one reason or another, the physical perspiration of young persons, especially of the opposite sex, had a decidedly rejuvenating effect on old persons. It gave the latter a healthier, longer and more active life. But actual sexual contact between the two must be tabooed. The first example of this kind of cure is met with in the old testament.

“Now King David was old and stricken in years; and they covered him with clothes, but he got no heat. Wherefore his servants said unto him, ‘Let there be sought for my Lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in his bosom, that my Lord the king may get heat.’ So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunnamite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: *but the king knew her not.*”

Later on we come across an old marble monument with the following prescription:

“To Aesculapius and Sanitas this placed by L. Clodius Hermippus who lived 115 years and 5 days by the perspira-

### *Forty Sunamites of Mdm. Janus*

tion of a young virgin, causing great wonder to all the physicians. May posterity lead similar lives in this fashion."

Kings and noblemen were not slack to follow this advice. This particular form of treatment has been given the name of "Sunamitism" and the young person whose perspiration is availed of is known as a "sunamite." Almost every king and nobleman worth the name, from medieval up to modern times, had at some time or other of his life availed of this elixir of life. Briefly described, Sunamitism consisted in making the old man sleep for consecutive nights between two young virgins, one preferably blonde and the other brunnete. Whether or not the sunamite remained chaste after lying with the old man for the whole night is a moot question.

It was only in the eighteenth century that sunamitism reached its height, flourishing especially in the Palais Royal of Paris. According to Laurent, "The pimpesses who had their quarters there recruited for this purpose innumerable maidens who had to be in the first blush of their youth and in perfect health. Old men and prematurely impotent young men flocked to the Palais Royal for their services."

Retif de La Bretonne who has given us a very elaborate account of the happenings at the Palais Royal in the eighteenth century, devotes an entire volume to the description of sunamitism. Here is an excerpt from his writings :

"The most famous pander of sunamites was the notorious Madame 'Janus.' She kept more than forty girls recruited continually from the provinces, at the disposal of her clients. She very seldom retained a girl who had been born in Paris. As the wife of a physician she was well-versed in her craft and served her clients faithfully. Her pupils lived in a house 'on the other side of the boulevard' especially built for the needs of the profession. They ate the healthiest of foods and had to take daily physical exercise. Madame Janus took a louis for a night from the oldsters who required the "resur-

## *Human Milk for Rejuvenation*

rection." Each girl received six francs, she herself twelve. The first time she herself was present to administer. First the guest was given an aromatic bath, then massaged and dried until his body was completely cleansed. Then a heavy muzzle (museliere) was placed on him and he was laid to bed with two sunamites so that their skins would be in close contact with his.

"Two virgins would serve him in this manner for only eight nights when they were replaced by a fresh pair. The first pair then took baths, refreshed themselves and rested for fourteen days when they were again brought into service, for three couples of virgins were necessary for one man.

"Great heed was taken to see that the sunamites remained virgins, for loss of virginity would work greater danger on the patient, financially as well as physically. Indeed if the patient wrought a miracle he would have to pay heavy damages to the seduced virgin; as a precaution a large sum of money was placed on deposit with the matron before the "cure" was undertaken. A girl lasted only three years, counting from the time she attained puberty. If the girl were used every day she was good for only one year. To increase the aphrodisiac effect, one of the sunamites was a blond, the other a brunette.

"Among the known clients of Madame Janus were an old banker, a rich merchant, a duke, a marshal of France, and a "medecine millionaire." And if Madame Janus had been previously known she would undoubtedly have lengthened the lives of Voltaire, Rousseau, Diderot, d' Alembert, Montesquieu and Fontenelle."

In the nineteenth century, sunamitism was practised in a still more elaborate form. The man of advanced age desiring rejuvenation was made to sleep between two young wet-nurses and to feed himself from their breasts.

## *Therapeutic Effect of Sunamitism*

As to the therapeutic effect of sunamitism, there are widely different opinions. Baco, a modern scientist, declares that the reason teachers live long is due to the fact that they are continually in the company of youth." Jaegar believes that "teachers of girls' school live longer than those of boys' because the continual inhaling of girls' perspiration is healthier than that of boys." Hagen is more cautious in advancing his opinion. Writes he:

"The therapeutic and macrobiotic value of sunamitism, is naturally completely problematic. Modern science has discovered no fact that would tend to show that the perspiration of young persons on old ones tends to lengthen and renew life. When it is considered that the sunamites must have the good qualities of youth, health and beauty, it seems but natural for this union to have a favourable effect on weak, old persons just as everything that is fresh and healthy has an exciting effect on man. At its best sunamitism is a kind of suggestional therapy and it is very improbable that the perspiration of young persons has a positive effect."

While we agree with Hagen in so far as he considers sunamitism as a form of suggestional therapy, we believe that the application of natural body warmth to a body weakened by old age, can also exert a rejuvenating effect by increasing the circulation of blood and invigorating the weakened heart.

As a means of increasing sexual vigour, next in the category comes the use of magic potions, herbal aphrodisiacs, queerly-compounded drugs. In the pharmacopœia of every country we find a chapter devoted to sexual aphrodisiacs. In the Kamasutra of Vatsyayana—a book written as far back as 600 B. C, we find a separate section devoted to the discussion of means of increasing sexual vigour, subjecting women and Love Charms. The various recipes are as follows:

*Increasing Sexual Vigour:* A man obtains sexual vigour

## ***Sexual Aphrodisiacs***

by drinking milk mixed with sugar, the root of the uchchata plant, the piper chaba, and licorice.

Drinking milk mixed with sugar and having the testicle of a ram or goat boiled in it, is also productive of sexual vigour.

The drinking of the juice of the hedysarum gangeticum, the kuili, and the kshirika plant mixed with milk, produces the same effect.

The seed of the long pepper along with the seeds of the senseviera roxburghiana and the hedysarum gangeticum plant, all pounded together, and mixed with milk, is productive of a similar effect.

According to ancient authors, if a man pounds the seeds or roots of the trapa bispinosa, the kasurika, the tuscan jasmine, and licorice, together with the kshirakapoli (a kind of onion) and puts powder into milk mixed with sugar and ghee, and having boiled the whole mixture on a moderate fire, drinks the paste so formed, he will be able to enjoy innumerable women.

In the same way if a man mixes rice with the eggs of the sparrow and having boiled this in milk, adds to it ghee and honey and drinks as much of this as is necessary it will produce the same effect.

If a man takes the outer covering of sesamum seeds and soaks them with the eggs of sparrows and then having boiled them in milk, mixed with sugar and ghee, along with the fruits of the trapa bispinosa and the kasurika plant, and adding to it the flour of wheat and beans, and then drinks this composition, he can enjoy many women.

If ghee, honey, sugar and licorice in equal quantities, the juice of the fennel plant, and milk are mixed together, this nectar-like composition is said to be holy, provocative of sexual vigour, a preservative of life, and sweet to the taste.

## *Recipes for Subjugating Women*

*Subjecting women* : If a man after anointing his *lingam* with a mixture of the powders of the white thorn apple, the long pepper and the black pepper and honey, engages in sexual union with a woman he subjects her to his will.

The application of a mixture of the leaf of the plant *vatodbhranta*, of the flowers thrown on a human corpse when carried out to be burnt, and of the powders of the bones of the peacock and of the *jiwanjiva* bird produces the same effect.

The remains of a kite which has died a natural death ground into powder, and mixed with cowach and honey has also the same effect.

Anointing oneself with an ointment made of the plant *embilica myrabolans* has the power of subjecting women to one's will.

If a man cuts into small pieces the sprouts of the *vajna-sunhi* plant, and dips them into a mixture of red arsenic and sulphur, and then dries them seven times, and applies this powder mixed with honey to his penis, he can subjugate a woman to his will directly that he has had sexual union with her, or, if by burning the sprouts at night and looking at the smoke, he sees a golden moon behind, he will then be successful with any woman ; or if he throws some of the powder of these same sprouts mixed with the excrements of a monkey upon a maiden, she will not be given in marriage to anyone else.

If the pieces of the orris root are dressed with the oil of the mango, and placed for six months in a hole made in the trunk of a *sisu* tree, and are then taken out and made up into an ointment, and applied to the penis, this serves as the means of subjecting women.

*Love Charms.* An ointment made of the *Taberna Montana Coronaria*, the *Costus Speciosus* or *Arahicus*, and the *Flacourtia Cataphracta*, can be used as an unguent of adornment and has magical effects on other persons.

## *Enhancing Loveliness*

If a fine powder is made of the above plants, and applied to the wick of a lamp which is made to burn with the oil of mustard, the black pigment or lampblack produced therefrom, when applied to the eyelashes, has the effect of making the person look lovely.

The oil of the hogweed, the *Echites Putescena*, the *saima* plant, the yellow amaranth, and the leaf of the nymphæ, if applied to the body, has the same effect.

A black pigment from the same plants produces a similar effect.

By eating the powder of the *Nelumbrium Speciosum*, the blue lotus, and the *Mesna Roxburghii*, with ghee and honey, a man becomes lovely in the eyes of others.

The above things, together with the *Tabernamontana Coronaria*, and the *Conthochymus pictorius*, if used as an ointment, produces the same effect.

If the excrement of a peacock or an hyæna be covered with gold, and tied on the right arm, it makes a man lovely in the eyes of other people.

In the same way, if a bead, made of the seed of the jujube, or of the conch shell, be enchanted by the incantations mentioned in the *Atharva Veda*, or by the incantations of those well-skilled in the science of magic, and tied on the wrist, it produces the same result as described above."

It is not only the pharmacopœia of the ancient Indians that gives such queer recipes to increase sexual vigour and subjugate women; the pharmacopœia of medieval Europe was also full of similar formulas. Here are a few prescriptions:

"Pulverize the heart of a dove, the liver of a sparrow, the womb of a swallow, the kidney of a hare; mix them in equal parts with their dried blood and eat a drachm two or three times a day. It increases sexual vigour to a very marked degree."

### *Curious Formulas for Subjugating Women*

“ Capture a living toad. On a Friday before the rising of the sun, at the hour of Venus, hang it by its hind legs in a flue. Pulverize it dry, wrap it in paper, place it for three days under an altar and fetch it on the third. If a mass is read on this altar then it will make all the women run after you.”

“ Burn three hairs plucked from the sexual parts and three more from under the left armpit. Place the resulting powder in a food to be eaten by the person whom you are desirous of falling in love with you and that person will never leave you.”

“ Take the brain of a cat and of a lizard ; the menstrual blood of a whore ; human semen ; the womb of a bitch in heat which has been denied the companionship of the dogs ; the entrails of a hyena and the left skull-bone of a toad. Mix all these thoroughly and keep a little quantity of it in your pocket. You will attract women as magnet attracts iron.”

According to Cornelius Agrippa “ if a person wishes to prepare love-philtres he must take those members, in part or in whole, in which the sexual desires are present, and from those animals which indulge most in coition and at those periods of the year in which they are in heat : the dove, the turtle-dove, the sparrow, the swallow.”



## CHAPTER XXX.



### **Sex Languages and Symbols; The Language of Flowers, Stamps and Jewelry; The Flower-Clock for Rendezvous of Lovers, etc., etc.**

Flowers have always been the favourite of those in love and flowers have always been special emblems and symbols to the eager eyes of lovers. In the days of chivalry there was a special code language of flowers. If a lady decorated the forehead of a worshipping knight with roses, she inspired him with hope and promise. White marguerites constituted polite refusal. Honeysuckle in the East and mistle in the West betokened constancy. White poppy in the East and forgot-me-nots, white carnation, or evergreens in the West are emblems of remembrance and encouragement. The pansy in the Orient and scabiosa in the West denote widowhood. The sunflower and cypress indicate refusal. Poppy and lily are emblems of purity.

The usual practice was to have a wreath of a particular flower, having a special significance, sent to the beloved; or else the man wore a particular flower in his buttonhole and the woman in her hair.

In addition to their being used as a love-code, flowers have been employed by lovers to impart information of the time of rendezvous. Usually the hour coincided with the time at which the flower is known to open. To appease the curiosity of our readers, we give below a standard flower-clock used by lovers in the West :

Matricaria	4 a.m.
Poppy	5 a.m.
Blue and rose bindweed	6 a.m.

### *Flower-Code of Lovers*

Thistle	7 a.m.
Water rose	7 a.m.
Venus mirror	8 a.m.
Nolana	9 a.m.
Marigold	10 a.m.
Pursilene	11 a.m.
Ficoide or Iceplant	12 a.m.
Carnation	1 p.m.
Crepis	2 p.m.
Lion's tooth	3 p.m.
Abyse	4 p.m.
Peruvian marvel	5 p.m.
Geranium	6 p.m.
Lily	7 p.m.
Bindweed	8 p.m.
Nyctanthus	9 p.m.
Purple bindweed	10 p.m.
Silene	11 p.m.
Cactus	12 p.m.
Snowthistle	1 a.m.
Goat's Beard	2 a.m.
Picris	3 a.m.

The rose, the queen of flowers, is specially consecrated to Venus and her devotees. The Egyptians considered it the symbol of perfection while in Greek mythology it represented beauty. "Opened and fully developed, this flower represents the reflection of woman in the fullness of her charms. As a closed flower or bud, it denotes the young maiden who has not yet attained the complete beauty and perfection of her sex."

The modern youth finding in the flower a rather slow or inappropriate courier of his love messages, has adopted stamps and jewelry for a similar purpose. The stamp is the love courier *par excellence*.

## *The Stamp-Code of Lovers*

According to Prof. Paul Nagour "the value of the stamp, its colouring, the way it is pasted to the letter, right to left, above or below, straight or upside down, all convey secret information to the lover and only to those aware of the code. A pale grey three-cent stamp of Washington may thus signify a meeting at three in the morning under the orchard tree, while a brown-shaded one-and-a-half cent stamp of Lincoln may proclaim that the meeting place has been discovered and must be changed. Thus a casual look at the envelope suffices to inform the lover of all her hopes and fears, without the necessity of opening the letter and perhaps betraying its contents to some duenna or chaperon. That this means is a favourable one can be attested by the reader's local postman who daily comes upon dozens of letters whose stamps are apparently of the wrong denomination and which seem to have been affixed to the envelope haphazardly."

Next in category comes the love-code of jewelry. Usually the wearing of the ring conveys a special meaning to those who understand the code. Thus

Worn on index finger—I would like to get married or carry on a liason.

Worn on middle finger = I am already in love.

Worn on ring finger = Useless ; married or engaged.

Worn on little finger = I want to remain single.

There is further an elaborate love-code by the arrangement of a certain number of rings on one finger and another number on the other. Thus two rings on the index finger and one on the little finger will convey one meaning and a reverse arrangement another.

Somewhat similar is the case with armbands, slavebracelets and the like :

On right arm = Free of all and every entanglement.

On both or on left wrist = Married.

On the left only = Engaged.

## *Sympathetic Inks*

In our own times, sympathetic inks, also known as lover's inks, have usurped the place of flowers and stamps as courier of secret love messages. Anything written on paper with these inks is quite invisible but the writing becomes visible directly the paper is submitted to heat 'by holding it near a stove or a furnace. Here are some tested formulas :

Write with the juice of the onion obtained by crushing and straining the onion. The writing becomes visible when the paper is held near a fire.

Write with a concentrated solution of caustic potash. The writing will appear when the paper is submitted to strong heat.

Write with a solution of hydrochlorate of ammonia, in the proportion of 15 parts to 100. The writing will appear when the paper is heated by holding it over a stove, or by passing a hot smoothing iron over it.

A weak solution of nitrate of copper gives an invisible writing, which becomes red through heat.

A very dilute solution of perchloride of copper gives invisible characters that become yellow through heat.

A slightly alcoholic solution of bromide of copper gives perfectly invisible characters, which are made apparent by a gentle heat, and which disappear again through cold.

Write with a solution of sulphuric acid. The characters will appear in black through heat. This ink has the disadvantage of destroying the paper.

Write with lemon, leek, cabbage or artichoke juice. Characters written with these juices become very visible when the paper is heated.

## CHAPTER XXXI.



### **Dreams and Sexual Magic ; Joys of Love in Dreams ; Freudian Interpretation of Dreams ; The Art of Creating Erotic Dreams ; etc, etc.**

In his *Physiology of Love*, PIERRE DARBLAY observes that "passionate dreams form one of the most significant roles in the chapter of sexual appetites." And commenting on this, PETIT RADET declares that "if the length of the dream lasts a whole night long and if there are no interruptions during its course, then it becomes a very moot point whether the reality or the illusion does more to serve our happiness. One is justified in asking who the more fortunate being might be : the sultan who tastes the fruits and pleasures of his seraglio during the daytime but at night is visited by the most dreadful dreams, or the most wretched of his slaves, oppressed during the day with blows and torments but spending his nights in the company of the most enchanting houris in his nocturnal paradise."

Dreaming is the normal experience of every one of us for, according to the laws that combine the spirit with the body, the senses, even when they are chained during sleep, remain under the influence of ideas with which they are kept busy during the day. And there are very few men who do not busy themselves in one way or the other in their waking hours.

Is there a man who is unable to dream of the object of his love and passion or to mould his dream picture after the expected reality ? Is there any limit to the degree of debauchery beyond which the mad phantasy cannot go during sleep ? For there exists another law of this union of mind and body

and it is this :

“ Without disturbing the other senses, or, to avoid any ambiguity, without receiving the faculty of imagination from external impressions, the mind possesses the power of carrying out in sleep those desires which are suggested to it by the ideas that employ the will. Under the magic of this erotic impulse the soul possesses the power of transforming into reality by busying its thoughts only in connection with the joys of love.”

The stories of young maidens and men who could at will procure in dreams the pleasure and satisfaction denied to them during waking hours, are too numerous to be recounted here. But the following story is worthy of mention :

“ An Egyptian youth, of moderate means, became passionately desirous of Archidice, one of the most notorious of Egyptian courtesans. He offered her all his possessions for but a single night with her. Archidice disdainfully spurned his offer. Our lover fled to Venus in his despair and begged her to grant him the favour of possessing the beauty in dream since she had refused him the reality. His prayer was heard but when the avaricious courtesan found out to what extreme he had gone, she had him hailed before the court and demanded payment for this passionate dream. The judges, however, bade the beauty to seek payment from the same goddess in her dreams and to acquire in this manner the fictitious gold for the fictitious copulation of her fictitious lover.”

Interpretation of dreams according to definite scientific rules and also by inferring from the contents of the dreams in relation to the life of the dreamer, has engaged the attention of man in all countries and in all periods of history. Every civilisation has had its own method of interpretation, and each civilisation has acclaimed its own method as the most logical one. There was a system of interpreting dreams

## *Freud's Analysis*

in the religious books of the Hindus, the Egyptians, the Persians, the Arabians and in the old and new testaments. But all these methods pale into insignificance in contrast with the Freudian analysis of dreams, which has an answer to every dream problem based almost entirely on sex. The dream and its psychological analysis forms the basic principle of Freudian psycho-analysis in general.

According to Dr. Laurent, "Freud sees in the dream the remainder of the conscious mind in sleep, a reaction to excitations ; these are for a small part external, for the most part of a somatopsychic kind. A good deal of content is related to daily life. Freud here points to the analogy between these dreams and the daydreams of puberty. He further shows that these dreams are very quickly forgotten after awakening, so that repressive tendency must be present. This is the kernel of Freud's conception : The dream is a function of the unconscious. The interpretation of dreams consists in deducing the latent dream-thoughts of the unconscious from the manifest content of the dream, which is a delineation of the above and represents wish-fulfillments, the heart of Freud's theory. These unfilled wishes are founded on primal sexuality and are the disturbing sources of sleep, expressing themselves sometimes in simple sexual symbolism and sometimes in very complex erotic formations. Even the most innocuous seeming dreams are permeated with sexual symbolism according to Freud."

Some Freudian cases quoted by Dr. Laurent are as follows :

"Two professors of the university who are known to the dreamer are treating him. One of them does something with his penis; he fears an operation. The other one thrusts an iron bar at his mouth so that he loses two teeth. He is bound with four silken cloths."

The sexual significance of this dream can hardly be

doubted. The silken cloths are equivalent to an identification with a homosexual of his acquaintance. The dreamer who has never achieved coition, but who has never actually sought sexual intercourse with men, conceives sexual intercourse after the model of the masturbation which he was taught during puberty.

On the other hand, dreams which appear conspicuously innocent usually embody coarse erotic wishes, and we might confirm this by means of numerous examples. But many dreams which appear indifferent and which would never be suspected of any particular significance, can be traced back after analysis, to unmistakable sexual wish-feelings, which are often of an unexpected nature. For example, who would suspect a sexual wish in the following dream until the interpretation had been worked out? The dreamer relates: "Between two stately palaces stands a little house, receding somewhat, and whose doors are closed. My wife leads me a little way along the street up to the little house, and pushes in the door, and then I slip quickly and easily into the interior of a courtyard that slants obliquely upwards."

Anyone who has had experience in the translating of dreams will, of course, immediately perceive that penetrating into narrow spaces, and opening locked doors belong to the commonest symbolism, and will easily find in this dream a representation of attempted coition from behind (between the two stately buttocks of the female body). The narrow slant-passage is of course the vagina; the assistance attributed to the wife of the dreamer requires the interpretation that in reality it is only consideration for the wife which is responsible for the detention from such an attempt. Moreover inquiry shows that on the previous day a young girl who had pleased him entered the dreamer's household. Moreover she had given him the impression that she would not be altogether opposed to an approach of this sort.



## *Sex Symbolism*

There are certain prominent symbols to interpret dreams in relation to sex life. It would not be without interest to make a brief mention of these :

“ All elongated objects, sticks, tree-trunks, and umbrellas (on account of the stretching-up which might be compared to an erection) ; all elongated and sharp weapons, knives, daggers and pikes are intended to represent the male member. A frequent but not very intelligible symbol for the same is a nail-file (on account of the rubbing and scraping). Little cases, boxes, caskets, closets and stoves correspond to the female part. The dream of walking through the row of rooms is a brothel or harem dream. Staircases, ladders, and flights of stairs, or climbing on these, either upwards or downwards, are symbolic representations of the sexual act. Smooth walls over which one is climbing, facades of house upon which one is letting oneself down, frequently under great anxiety, correspond to the erect human body and probably repeat in the dream, reminiscences of the upward climbing of little children on their parents. “ Smooth ” walls are men. Tables and boards are women, perhaps on account of the opposition which does away with the bodily contours. Of articles of dress the woman’s hat may frequently be definitely interpreted as the male genital.”

In the eighteenth and nineteenth centuries, the art of creating erotic dreams, particularly dreams of love, formed an important branch of sexual magic. The dream was brought about by means of a charm, an invocation, or a ludicrously-compounded love philtre. Here is a capital example of such a recipe :

“ Take two ounces of the roots of convolvus scammonia and dessicated roman camomile ; 3 ounces of codfish bones and tortoise ; mix this with 5 ounces of fat from a male beaver and with 2 ounces of blue convolvus scammonia. Cook together with 1 ounce of honey and 6 drachms of dew taken

### *Art of Creating Dreams*

from an opium poppy. Place in a hermetically closed flask. Let it bake in the hot summer sun for two months and let it cool in the cellar in sand throughout the winter. The result will more than pay for the trouble undergone. An application of this salve at night will invariably produce the image of the beloved in dreams, and his actions will be so realistic that the love-partner will actually believe that they are taking place ; only awakening will bring disillusion."

Evidently, the effect of these formulas is only psychological. The ingredients selected are of such a nature as are either highly unpalatable or considerably difficult to procure and, therefore, the compounding of the recipe leaves a sharp impression on the mind of the reader as to the purpose for which the recipe was being compounded. Undoubtedly it makes the person to dream—but "it could not guarantee the nature of the dream: The girl could just as easily have been embraced by an old, pock-marked libertine as a fair young Casanova ; the man might just as easily have had to flee from the embraces of a haggard old maid as to dream of lying comfortably in his fair friend's embraces."



## **Medieval Love-Courts ; Bold Laws and Dicta of the Codex of Love ; etc., etc.**

The existence of the love-courts in medieval times has been a much debated question for many years but the testimony afforded by that monumental book "*Erotica* of Andreas Capellanus" is unchallengeable. Now the historians are unanimously agreed that love-courts did exist, at least in France, in the twelfth and thirteenth centuries and exercised considerable influence in affairs of love. Fauriel openly declares that "the love-courts did not merely indulge in customary poetical problems but were much more interested in the most intimate and passionate occurrences of life. They ruled the most delicate relationship between the two sexes and thus had great influence upon the most respectable classes of society."

Psychologically considered, the love-courts of the middle ages in European society were a reaction against the stringencies of Christianity, just as Buddhism, Jainism, Sikhism, Brahmo-Samajism, etc. were a reaction against the birth-based caste system of the Hindus. The love-courts strove to 'rehabilitate sex and love against the moral precepts of Christianity. The knights of the middle ages combined love with practical piousness so that men started carrying in their prayer books the picture of their mistresses under the likeness of the holy virgin, while the women were known to carry the picture of their lover under the likeness of Christ and some one of the saints.

At the time of Charles VI, the love-courts were a kind of gallant society whose purpose was to represent the court of

## *The Love-Courts*

the God or the Goddesses of Love. In a poem *Paradise of Love*, FOISSART records an interesting trial that took place in a love-court. "A young man had been repulsed by his mistress on some fancied score; enraged he asked the judges of the love-court for love-damages. His case was heard and his complaint was held justified. As punishment she was forced to do his bidding one night every week."

The well-known French historian WEINHOLD has given us a very elaborate account of the French love-courts in medieval times. A brief summary of the description will not be out of place.

"This arrangement, the love-courts, was taken seriously by the respectable court ladies of the twelfth and thirteenth centuries in various parts of Provence, Aquitania and France. Love, which presented to be a science and a religion, had its lawbook, its canon rights, and the feminine tribunals essayed to apply these rights.

"The most grandiloquent of all these instructresses of the science of love was Alienor or Cleonora of Aquitania. She was born sometimes in the first two decades of the twelfth century and was married to the young king of France, Louis VII., in 1137. This princess stood, as Meray said, in the very heat of the fiery battles of love. She had illustrated six decrees in the book of Andreas Capellanus and belonged to those who contributed most to transforming the program of reformation of love and sex into actual life. The queen Alienor was moved by love and its problems until a very advanced age. She was sung of in ecstatic praise in Normandy by Bernard de Ventadour.

"The boldest and most active person in the promulgation of the codex of love was Marie de Champagne, the daughter of Queen Alienor. Most of the judgments in cases of precedence that have come down to us are due to her. As the protectress and patroness of Andreas Capellanus, his entire

## *The Love-Courts*

book is inspired by her vivacious personality. Her court was great ; she herself stated that it consisted of more than sixty female counsellors.

" The love-courts of these high ladies, though perhaps the most respectable, were certainly not the only ones. Many women in society who did not occupy such high positions as the preceding, undoubtedly presided over love-courts of lesser importance. Not until much later do the love-courts of Provence and Avignon arise ; the main historian is Jean Nostradamus. But it can easily be conceived that the bold laws of the codex of love could not find great influence in the close proximity of the papal residence at Avenor. Gradually the entire affair degenerated into a merry ceremony and into a great play, finally becoming a scene of nothing more than kisses and embraces. Even the presidency was no longer held by the women and princesses ; masters and knights sat as counsellors next to the women. The love-courts were also only summoned to argue with those that came before it ; to decide the problems that had come up and no longer to deliver actual decrees. They became mere poetic societies in which respectable ladies participated.

" Andreas Capellanus has left us a collection of twenty-one of these dicta and the Codex of Love itself. This is a literary monument of the highest cultural value and we owe great thanks to the Frenchman, Meray, for having recognized its historic significance and having rescued it from the dust of the curio cabinet into which it had disappeared. What regard the Codex of Love enjoyed or at least what regard the ladies of the knighthood attempted to give it are proven by the legends bound up with its origin. Like all holy books this one must have a mysterious origin, and it is conceivable that this bible of knightly gallantry was connected with the court of Arthur, just as all ideals of the age of knighthood found their splendid prototype in his society.

We cite the following dicta from the Codex of Love :

1.

*" Marriage is no hindrance to Love."*

This was the most mighty attack against the foundations of social life and seems to have been directed by the women themselves against the husband with his ideals of faithfulness. The proposition was most often invoked by the women against the indifference of the husband or the refusal of the lover to break the bonds of marriage.

2.

*" He who is not reticent is not worth loving."*

6.

*" Man shall not practise love until he is fully grown."*

26.

*" Love refuses love nothing."*

As ideal as this dictum may appear on first glance, one should not be deceived into thinking that love in the day of knighthood was purely platonic. Were the lover to seek to fulfill all the wishes of the moods of his lady, or at least to make the attempt to do so, it must be remembered that even the most ideal knight is but a man !

We also cite some of the typical cases appearing before the Love-courts as recorded by Andreas Capellanus :

*Whether he has offended who has received permission from his lady to pay court to another and has failed to do so ?*

A knight received his desires from a lady by promising eternal love to her. He asked permission from his wife to pay court to another woman and to be allowed to receive her love. The wife gave him the permission. He departed and remained away a longer time than he had ever done before. Not until a month had passed did he return to his wife and confess that he had not wooed another woman but that he had merely wanted to put her to the test. His enraged wife then renounced her love and said this was sufficient grounds for divorce.

## *Decisions of Love Courts*

The love-queen handed down the following judgment :

We know that very often someone in love apparently desires that which his heart actually does not want at all, simply because he wishes to test the virtue of his wife ; but he who thus deprives her body of every pleasure and joy while taking all these to himself, becomes a sinner on the part of true love. Granted.

Another judgment :

*"When a woman marries her lover then her love is broken."*

A lady had two knights as lovers. She gave herself up entirely to the second. Sometime afterwards in true feminine fashion, she married the first. Thereupon the second knight asked if she wished to continue his services. The wife declared she no longer had need of him since her love was all for her husband. Upon complaint to the love-queen the following decision resulted :

No true love is possible between married couple and hence the lady defendant must give herself to the second knight and hold true to the love which she promised him.

### SUPPLEMENT

*A decision of the princess de Campania on whether true love can exist between married couples.*

The princess decided that no true love could exist between married people because an unmarried couple did all the things they wanted in love from voluntary reasons and not because of law and order. A married couple, however, are promised to one another and are forced to do one another's will. What sort of honour is it to the husband or wife if he or she rejoices during the embrace and intercourse if it does not occur without legal permission, if when the fruits of love fall to them they must promise it to the state. The God of Love crowns his true devotees and initiates only when they are not yoked to the marriage chariot.

## CHAPTER XXXIII.

### **Sexual Perversions in Animals; Hysterical Pregnancy in Women and Animals; Onanism in Animals; Abnormal Coition among Insects; Experiments in Strange Couplings; etc. etc.**

We have devoted chapter after chapter to the discussion of strange customs, unusual habits and peculiar propensities among different peoples of the world. It is only fair that we devote a chapter to the study of the sexual habits in animals. It is common belief that of all human beings, it is only the man that is immoral, depraved and perverted. That this is far from the truth becomes apparent when we closely study the sexual life of different animals.

There are only a few sexologists who have made an intensive study of the sexual habits of animals. The best paper on the subject has been contributed by the internationally-known sexologist Professor Fere. Below we reproduce that paper in full to show the extent of sexual degeneration prevalent in animals.

“The scarcity of data relating to perversions among savages and animals does not prove that such phenomena do not exist among them. Rather, this scarcity is caused by the fact that anthropologists and biologists have paid little attention to such data. But documents and data resulting from comparative psychological research throw some light on this interesting subject.

“Many mental disorders common among men are also found among animals. Neurotic diseases such as hysteria, tic, and epilepsy have been observed in animals. Morbid



## *Hysterical Pregnancy*

emotions are very common among them. These may extend even to some special phobiæ, particularly agorophobia.

"It is not rare to find animals commit perversions which, in human terms are criminal. Most of the perversions that are found in men can also be observed among animals. Perversions of the sexual instinct in animals may be divided into three classes:

- (1) Anomalies of the sexual instinct relating to gestation and incubation.
- (2) Anomalies of behaviour in procreation.
- (3) Anomalies of sexual desires and intercourse.

### I

"Anomalies in gestation among the mammalia show an interesting parallel to those among human beings. Women suffering with hysteric pregnancy reveal all of the symptoms imitating genuine pregnancy so that in some cases even a gynæcologist may be deceived. None of the usual symptoms are wanting; there is a cessation of menstruation, an increase in the size of the belly and breasts, disorders of the digestion, and sometimes even lacteal secretion. And to complete the illusion the patient generally makes all the loving preparations for the expected child.

"In most cases hysterical pregnancy occurs in mature sterile women after many years of disappointment; but it may occur in various other conditions. These psychic manifestations frequently bear no relation to the physical conditions but in some rare cases the physical conditions present such development that a wrong diagnosis is very probable, especially in cases where there is a marked tumefaction and lacteal secretion. Such hysterical pregnancy has been similarly observed in a large number of female animals which make all the preparations identical to that of a true pregnancy. Examples of such cases have been reported by

## *Erotic Frenzy at Rutting Time*

Garad, Harvey, etc. The same phenomenon has been observed in a zebra at the Dublin Zoological Gardens. In some female animals it may happen several times. Bouchacourt reports a case of a bitch that had three hysterical pregnancies. It has also been noted that bitches, two months after rutting, fall into a state of depression and lose their appetites and the breasts become swollen with a lactescent liquid. A purgative causes these ailments, somatic and psychic, to vanish in a short time.

"Haugton reported a case of a she-ass that lived with a zebra and which had a succession of simulated pregnancies that ended suddenly at rutting-time. Nervous conditions in animals also hasten gestation. Instances of such abortions have been recorded.

"The existence of hysterical pregnancy makes it probable that the development of this symptomatic complex is dependent on a local uterine irritation.

"This illusion of reproduction is also found among domestic birds. Professor Muller relates a case where a male linnet had coition with a hybrid female, born of a gold finch and a canary, built a nest, and set hatching, though no eggs had been laid.

## II

The loss of the maternal instinct is very common among animals. Females at rutting-time sometimes destroy their young. Jammes compared the infanticidal frenzy of puerperal insanity in women to the violence of cows and bulls when in a state of nymphomania at rutting-time. The same is common with other animals and a great number of birds. Male turkeys devour the eggs of their females. They also kill the new hatched turkeys in order to free the mother. Such facts belong to the study of erotic frenzy.

A great many animals destroy their infants at other times than the rutting season. Rats eat their little ones at

## *Infanticide in Birds*

birth without any apparent reason. Rabbits and guinea-pigs mutilate the young that have been touched, making it difficult to study the condition of the newly born animals. This tendency to destroy the young may be attributed in some cases to an individualistic disposition. In laboratories such unnatural mothers are killed at once.

“Rodents are not the only mammalia that occasionally kill their young. We have already quoted the instances of cows. Bitches and she-cats are also known to kill their young: but this is exceptional. The marmoset sometimes eats the brains of its little ones, or breaks their heads against a tree when tired of carrying them.

“A number of birds desert their nests if they see that their eggs have been tampered with; others break their eggs or kill the little ones. Such destruction is perhaps caused by the horror these animals have for illness or deformities. Hens often abandon the sickly and deformed chicks while continuing to take care of the well-formed and strong ones. It is hard to discover in these acts motives that usually are found in human crimes. In all these cases it seems that the animals react against a pain, which sometimes is a sexual desire that the little ones prevent them from gratifying; but in most cases the cause of the pain is unknown.

“In cases where the young ones are hindering the satisfaction of a desire, such as at rutting-time when their presence causes fatigue or want of nourishment, the pain is easily defined. But it is not understandable why the infanticide should result from the disturbance of a nest or the presence of an enemy. It may be that in these cases fear of the infants' safety is the pain, and that this fear drives the mother bird to destroy the young.

“It is not only among animals that fear is allowed by a secondary sthenic state resulting in anger. The same succession of emotions may be observed in man both in the phy-

## *Onanism in Animals*

siological and pathological state as in the animal. A common example is that of a loving mother who has just been terrified by a possible accident involving her child. Although it may have been no fault of the child's, she rushes at the child in a fury and punishes it most severely. This psychological process plays an important part in the contradictory emotional behaviour of degenerates, who sometimes attack the person they love best for the simple reason that some kindness missed its mark. Such contradictory reactions may also be observed in perfectly healthy people.

"The explanation of such crimes may be the need of sexual gratification which is hindered or a pain associated with the beloved object provoking a contradictory reaction. In short, singularities of behaviour may be generally explained by physical conditions.

"We find in animals various perversions of sexual desires; satyriasis and nymphomania, and the most varied practices of onanism. This has been observed in horses, dogs, cows, elephants, etc. Erotic frenzy is common among animals, manifesting itself in fights between rivals and also between mates. In certain species no sexual relations take place without a fight. It is the male that always attacks. The tumescence produces a condition of distress, exciting a genuine anger which has its special manifestations. Erotic frenzy of animals has its counterpart among men. Among animals this frenzy does not indicate a morbidity analogous to sadism among men. The wounds which some animals inflict in connection with the sexual act sometimes serve useful purposes.

The non-satisfaction of a physiological need causes frenzy in animals. A cat, for instance, when it wants to relieve itself usually tears a hole in the ground. As a rule a moderate amount of scratching serves the purpose, but if its attempts by scratching are useless it keeps on digging and scratching with increasing excitement and frenzy.

## *Rape Among Insects*

Perversions of the sexual desire appear under various forms. Unsatisfied sex-needs often drive cattle, horses and poultry to unnatural acts. H. Sainte-Claire has called attention to the danger of causing sexual perversions by isolating the sexes. He cites cases of rams, separated from their mates. Horses and donkeys may also be instanced. Huber has observed that when the male ants are without females they violate the female workers who die of the rape because their atrophied organs are unsuited for sexual copulation. In several species the males have been observed to violate the immature females. *The separation of the sexes is the most general cause of acquired sexual inversion*, both among animals and men.

Castration shows that the mutilation of the genital organs modifies the secondary sexual characters, such as the hair, breasts, teeth, etc. Unilateral pathological lesions may lead to the same result. A female stag may have only one horn, or a hen only one spur; and in such cases there is often an ovarian disease.

The sexual behaviour of animals is often modified by spontaneous or artificial modifications of the sexual organs. It is common for hens, when they get old, to behave like cocks. Examples of other species have been found in cases of parasitic castration, which M. Giard has studied thoroughly. The succulines which attack male crabs convert them into spurious females.

Breeders know that individuals belonging to different races of the same species are less disposed to coition than individuals of the same race. Still, many animals are not averse to coition with individuals of another race or another species or even another genus, e.g., different races of swans, swans and geese, geese and brent-geese, black-cocks and pheasants, male teals and ducks, peacocks and ducks, pheasants and

## *Varied Sorts of Sexual Relations*

hens, ducks and hens, and vice versa ; parrots and canaries, goats and ewes, hares and rabbits, horses and donkeys, and vice versa ; bulls and mares, horses and cows, bulls and jenny-asses, asses and cows, elands and domestic cows, dogs and jackals, dogs and wolves, dogs and sows, salmon and trout, etc. Reaumur himself noticed the frequent sexual relations between the rabbit and the hen of the Abbe of Fontenu. Broca quotes from the evidence of an eye-witness the case of a dog and a guinea-fowl. M. Gadiot recently reported to the Society of Veterinary Medicine a similar case of a dog and a hen.

“ Among hybrids, coition, spontaneous or provoked, with animals of different races are common. In most cases abnormal relations can be brought about only by isolation of two animals. The experiments succeed best with domestic animals, so far as the first act of generation is concerned. The wild animals often escape the result of such criminal experiments, because sexual desire fails in captivity.

“ When in captivity, such abnormal coitions are not brought about with equal ease among all domestic animals. It is more easily managed with young males than with old. The easiest to manage are the most prolific, e.g., connections between horses and jenny-asses, or asses and mares, rabbits and hares, rams and goats, mules and asses, mules and mares, jackals and dogs.

“ Wild beasts in menageries often show signs of sexual excitement in the presence of male or female spectators. Such lust results from the revolting practices of animal tamers and show-folks of both sexes.

“ Animals of the same sex and of different species (e.g., cocks and ducks) indulge in the sexual act when strictly isolated. These abnormal unions appear the more monstrous because they occur between individuals of entirely different races and cannot result in fecundation.

## *Monstrous Unions Among Animals*

"All the various kinds of masturbation are found in animals, especially in monkeys, sheep, dogs, and horses. Montegre includes camels and elephants. Animals at rutting-time have been often seen rubbing their genital parts against any resisting objects within reach. Buffon's weasel gratified itself on a stuffed animal. Mammary masturbation also occurs among certain female and even in male animals, such as dogs and cats; the general cause of it is a local irritation.

"In fact, animals are seldom surpassed by men in the variety of acquired sexual perversions.

"It should be remarked that, in all the cases we have just mentioned, the abnormal relations are caused by special conditions, such as the absence of an animal of the same species and opposite sex, or the loss of sexual characters in the case of old or mutilated animals. Functional anomaly disappears when normal conditions are re-established. In fact, the existence of sexual inversion, such as we know it in man, i.e., congenital homosexual love, is by no means found in animals; their perversions are accidental or acquired. The *vaches taurelières* might be quoted as instances of sexual inversion, but they do not, as a rule, refuse the male, and, moreover, the sexual organs hardly play any part in their particular anomaly.

"Until quite lately, anomalies of venereal appetite in the higher animals were regarded as perversions acquired through known conditions. They try to satisfy their desire as if they had need to get rid of something. There is scarcely any more perversion in the preceding cases than in that of the toad which, deceived by the similarity in appearance, spends its sperm on the eggs of frogs.

"Mucioli has recorded homosexual practices among pigeons even when individuals of the opposite sex were present. But he does not say whether their former or contemporary normal relations were broken off in consequence. The absence

### *Abnormal Coition Among Insects*

of such exclusion deprives this case of all value from the standpoint of congenital perversion. It frequently happens that hens which have lived normally for several years seek homosexual contact with crow-like cocks. Changes in the secondary sexual characteristics are caused by destructive lesions of the genital organs, which may at the same time modify the generative functions. On the other hand, anomalies of secondary sexual characters are apt to excite anomalous reactions in an individual of the same sex. So that an anomalous being may feel and excite anomalies of sexual conduct by the fact of his anomaly, whether it be congenital or acquired.

“Onanism and sodomy have been noted among frogs and tritons. Abnormal coition is not very rare among insects. It has been observed in the *Lucanus cervus*, in bees, and particularly in cockchafers. Lombroso says that two male cockchafers in the act of coupling are preserved in the Turin Museum. M. Laboulbene, the Abbe Maze, and M. Gadeau de Kerville have observed instances of it. The last-named writer is the only one who calls these cases pederastic. He divides them into two groups; pederasty caused (1) by necessity, (2) by preference. Pederasty by necessity is, according to him, that which happens from an urgent want of copulation when no females are at the male's disposal; whilst pederasty by preference is copulation with another male in spite of females being at their disposal. It seems, at first thought, as if these latter should be considered as inverts; but their preference for pederasty does not appear to me sufficiently established. It is known that sexual odours are perceived at considerable distances by insects, and it is these odours which seem to play the most important part in sexual excitement. A male cockchafer which has just indulged in copulation is naturally permeated with female odours which attract another male; moreover, since he is half-dead from exhaustion, he is



### *Animal Pederasty—By Preference*

quite incapable of resistance ; he cannot do otherwise than submit to the mistaken conduct of his brother male. M. Laboulbene, it should be noted, proved by his dissection that it was not a case of common pederasty, as the penetration took place in the sheath of the penis, which was left free by the retraction of the male organ from the succubus.

“ In a subsequent note, M. de Kerville quotes some observations of Peragallo respecting the copulation of male glow-worms with telephori of the same sex, and of male ragonycha with male glow-worms ; and he continues with the following singular inference : ‘ There is certainly no proof in this very interesting observation, which has been made by a serious and distinguished entomologist, that the male ragonycha were prederasts by preference. At the same time, it is important to note that these males, if they did not have females of their own species at their disposal, must at any rate have had female glow-worms, since the cases of pederasty in question were observed in places where both sexes were in abundant numbers. Consequently, these ragonycha were pederasts by preference, and not pederasts by necessity.’ In fact, M. de Kerville interposes a gratuitous supposition between two contradictory deductions.

“ Some time ago I openly questioned M. de Kerville's assertion, believing that the odour of the females with which the male may be impregnated is able to cause anomalous sexual conduct. This supposition was the more probable in that Raphæl Dubois's experiments clearly proved the importance that smell plays in such conduct in some insects. He touched with a glass ring, which had been in contact with the sexual organs of a female *bombyx mori*, female butterflies of various species, and he saw the male *bombyx mori* trying to copulate with the butterflies in spite of its being impossible on account of the position of the organs.

### *Experiments in Abnormal Couplings*

"I proved my hypothesis experimentally in the following way. I had a large number of cockchafer collected, which were separated according to sex. The next day a fixed number of males and females were placed in a large glass vase filled with leaves. The cockchafers which were copulating were set apart, and, as they were separated, the males that had done duty (emerites) were placed with a corresponding number of new males in a suitable receptacle.

"Further, some males that had been isolated for at least twenty-four hours, were impregnated with the odours of females by plunging the ends of their tails in the female cloaca, into which certain glands empty themselves whose exciting property for males has been known for a long time. These males with an equal number of new males that had not been impregnated, were placed into a receptacle and watched.

"There were, therefore, three groups: (1) new males; (2) new males together with males artificially impregnated with the odours of females; (3) new males together with old (emerites) males which had recently had normal relations. The impregnated and the old cockchafers were made recognizable by the cutting of an elytron.

"The following table shows clearly the result of the experiment:—

	<i>Number of Couples</i>	<i>Number of inverted Copulations</i>
Group One .....	330	0
Group Two .....	208	2
Group Three .....	210	17

"In these nineteen inverted couplings, all the "passives" had an elytron cut, i e., they were chosen by the new males from among the impregnated ones which had just previously copulated in the normal way. In the case of two couplings, one of the second group and one of the third, the 'active'

### *Odour and Inverted Copulation*

and the "passive" cockchafer, had an elytron cut. Such exceptions only prove that the cutting of an elytron does not destroy sexual desire, and this copulation of the third group shows that sexual excitement may recur in the male cockchafer after an interval of twenty-four hours.

"The large number of homosexual copulation occurring in the third group shows that the fatigued state of the cockchafers, which had just performed normal coition, predisposed them to a passive part. But the most favourable condition was the retraction of the penis; for, as M. Laboulbene had already seen, and I have verified, it was the sheath of the penis and not the anus that was penetrated. Boas's drawings make it easy to understand how it is that penetration can only occur in a state of rest.

"The state of rest, which was quite natural to the emerites cockchafers, was not the sole favourable condition; it was necessary besides that the attention of the new, or rested, animals should be attracted by the odour of the female. There were no victims among the unimpregnated males, whether they were isolated males or whether they were living with females.

"The importance of smell may perhaps be further illustrated by the following experiment. Fifty male cockchafers, whose antennæ had been cut off, were placed in a well-aired box with an equal number of females, and they did not in the two days they were under observation copulate even once, while in another box containing the same number of intact cockchafers there were eighteen copulations.

"When cockchafers in the act of copulating are killed in order to preserve them, it sometimes happens that they are separated; not to mention two couples that were used for dissection, I still had thirteen homosexual couples. They were cockchafers that had been entrapped, rather than in-

### *Tiresome effects of Homosexual Relations*

verted cockchafers. As long as such abnormal conditions are not excluded, observations of isolated instances do not prove the existence of instinctive inversion.

“Several of the observations concerning cockchafers required confirmation.

- (1) When an equal number of both sexes were put together, homosexual relations never occurred. The same thing happened when new males were collected together and the females excluded.
- (2) A new male rarely copulated with another male that had been artificially impregnated with the female odour.
- (3) Males that had just been separated from the females were very often observed to submit themselves to fresh males. This last fact indicated that the tendency to the passive role in homosexual relations is favoured by fatigue.

“The fact that some males impregnated with the female odour, without having had sexual connection, became victims of fresh males, seemed to indicate that the female odour had acted as a specific stimulus on the fresh males who were ‘active’ in the copulation. The influence of smell, of which the antennæ are the receptive organs, was further confirmed by the fact that the male cockchafers that were deprived of their antennæ had no sexual relations with the females that lived with them in equal numbers.

“I repeated these experiments with silk-worms, which were carefully isolated and watched from the time they left the cocoon.

- (1) When the males were put together with an equal number of females no instances of homosexual connection occurred. When the males were deprived of females, periods of agitation were observed among them, but abnormal relations never resulted.

## *Males Impregnated with Female Odours*

- (2) The males whose tails were soaked in liquid coming from the females, never yielded to the fresh males that were placed in contact with them.
- (3) The old (emerites) males that had just been separated from females and placed with fresh males very often allowed copulation. This coupling may last half-an-hour or an hour or even longer; and then the passive silk-worm begins to move and frees itself. Attempts to preserve the coupling when the silk-worms were dead, with a view to dissection, failed.
- (4) The silk-worm that had just left the female was much less exhausted than the cockchafer under like circumstances, and it is often able to resist the attempts of the fresh males. But it can be made artificially passive to a remarkable degree by cutting the antennæ close to the head.

Immediately after the removal of the antennæ, it stops moving, and submits to copulation, if another male is there to try it. The same removal may, but more seldom, have the same effect on males that have had a long rest after a normal coition, or even on fresh males.

- (5) Males which, after having had normal connection, have been deprived of their antennæ and have let themselves be subjugated by new males, recover their sexual activity and after a short time again have normal relations with females.

“This last fact demonstrates that though the antennæ are the organs of smell, they are not indispensable to sexual function. This conclusion was proved by the experiments of M. Balbiani, who clearly saw that the male silk-worms which were deprived of antennæ and did not bestir themselves like the others in the presence of males impregnated with female

### *Cause of Homosexuality in Insects*

odours, were none the less able to fulfil their sexual functions when they came in contact with females. The removal of the antennæ causes a temporary state of traumatic shock, during which the sexual function, the most delicate of all, is so far affected that the insect submits to the approaches of another male. But it is not a case of permanent specific action.

“ The influence of smell on sexual function is confirmed by the attraction (not followed by abnormal relations) that is exercised by males, that have been in contact with females, over the other males.

“ The numerical result of the experiments will enable the reader to appreciate the value of the conclusions :

	<i>Number of Couples in Homosexual Experiment Copulations</i>	
(1) Fresh males.....	100	0
(2) Tired and fresh males...	108	22
(3) Tired males with amputated antennæ and fresh males...	82	63
(4) Fresh males with amputated antennæ and fresh males...	54	14
(5) Fresh males artificially impreg- nated with female odour and fresh males.....	32	0

“ In a word, it is with the silk-worm as with the cock-chafers. Homosexual relations only occur under abnormal conditions. One male does not seek for another, except in the absence of females ; and homosexual relations are only possible if the male has been made complaisant through exhaustion, such as may be caused by a recent coition or traumatism. Until the contrary is proved by experiment, spontaneous sexual inversion among silk-worms may be denied.

## *Congenital Inversion rare in Animals*

"In other cases, moreover, one may note the relation that exists among animals between loss of the so-called normal sense and disorders of sensibility. Homophagy in dogs may be connected with a sensorial defect.

"Devices similar to these have been used in cross-breeding among the more highly organized animals resulting in fertile copulations.

"Proof of the existence of congenital sexual inversion, as it is understood among men, is no more found in the couplings of other animals. There is no proof that the animals in question do not renew normal relations, when they return to normal conditions.

"*Congenital sexual inversion seems to belong exclusively to man.* It is probable that the toleration experienced by inverts in their environment and their ill-considered training may exaggerate the intensity of their tendencies, and even their number.

"*It is hardly true that functional anomalies exist without abnormal anatomical conditions.* Indeed, a great number of facts tend to show that anatomical anomalies are transmitted by heredity, and that the anomaly sometimes becomes aggravated in the transmission. Prudence, therefore, prescribes the sterility of all individuals who present even slight anomalies of the genital function.

"It is quite the custom to give as an example for eugenical practice the selection practised by breeders in domestic animals. Still the practices of breeders are not in all instances worthy of serving as a pattern from our own point of view.

"M. Cornevin records the fact that he saw in a Hungarian stud a healthy stallion which, when placed near a mare in heat, never got an erection. In order to produce it, a stableman had to crack his whip, letting it feel the sting on its legs from time to time. And the proportion of fecundations to copulations was observed to be no less among the mares with

### *The Masochistic Stallion*

which it copulated than with those that were mounted by other stallions. This animal furnishes a good illustration of the morbid influence of pain and of painful emotions (masochism) on the genetic functions. This influence, which was well-known in ancient times, throws light on an anomaly, which it can hardly be advantageous to spread or to aggravate. It would have been as interesting to know the genetic behaviour of the stallion's offspring as well as their number.

“Isolated or collective anomalies of sexual gratification occur among animals only as reflex phenomena, and their manifestations, however frequent they may seem, do not by any means prove that they are legitimate among men, in whom they should only appear under similar conditions, i.e., divorced entirely from education whose aim and object is to restrain animality in man for the benefit of humanity.”



## CHAPTER XXXIV.

### **The History of Prostitution in Japan; The Yoshiwara, Its Evolution, Exoduses and Final Settlement; etc. etc.**

The system of prostitution in Japan is so unlike the systems obtaining in other countries and the *Yoshiwara* in Tokio is such a centre of attraction to the outside world that the author considers himself justified in concluding this volume on *Curiosa Sexualis* with a chapter on these interesting aspects of Japan. He does so for no better reason than to provide that side of information to his readers. He has little idea to make any remarks upon a system that has pursued its way through the changes of over three hundred years, and still less to dally with theories that lie within the province of moralists, religious or secular. His purpose, therefore, is best served by tracing a brief outline of the history and working of the system spread over a period of three centuries reaching up to modern times.

Till the dawn of the 17th century brothels in the cities of Japan were found scattered in groups of twos and threes except in three prominent centres where the number varied from fourteen to twenty. It was about then for the first time that the Tokugawa government turned its attention to the need of fixing quarters and assignation houses for licensed public brothels. The city of Yeodo being the seat of the then government this reform was first introduced there. Ever since such quarters became known as *Yukwaku* in the Japanese language. In 1605 Yanagi-machi where stood the largest number of brothels, was selected by the government in connection with the construction of the castle of Yeodo, and

## *Origin of Prostitution in Japan*

consequently all the brothels in the city were removed to one place in front of the temple. This step of locating the prostitute quarter in the vicinity of the Yeodo temple was taken only as a matter of convenience and not for any connection prostitution had with the temple. In fact in Japan it never had such a connection before or since.

It is not altogether easy to explain the origin of professional prostitution in Japan. Nevertheless it is reasonable to suppose that it was gradually developed from the amateur kind that was common in primitive times as well as the more accomplished type that received patronage in higher society in medieval times. These were later on supplemented by a third class that accepted the profession for economic reasons. Thus it was not rare for a Japanese girl to run the profession for a few years to earn a marriage portion for herself or a debt compensation for her people. Eventually they all came to be known by the same term 'Yujo' which means courtesans.

With the growth of Yeodo in extension, population and prosperity, there was a growing demand for courtesans, and brothel-keeping in the city became a profitable business with many. However, under the new municipal reform many of the brothels required demolition and removal. The brothel keepers used this opportunity to join in petitioning the government to have a permanent quarter assigned to them to rebuild their colony. The petition was rejected and for a time matters remained as before.

In 1612 a certain Shoji-Jimzemon, who was in the profession himself, moved the matter again with the government on grounds of public morality and welfare.

After prolonged investigations for over four years the authorities granted the petition with allotment of the required land at Fukiya-machi. The petitioner himself was appointed as the immediate director of the area with injunctions and powers

## *The Original Yoshiwara*

to carry out a set of regulations laid on the lines of the petition and report to the office of the city governor.

The land assigned for the brothel quarter was a vast swamp of weeds and rushes and entailed much labour and expense in reclaiming and levelling the site. Finally the streets and houses were built and enclosed with a huge entrance gate and a surrounding moat. The quarter was named Yoshiwara (Rush-moor) which afterwards came to be regarded as the Moor of Good-luck. It occupied nine full years to complete the whole work. The streets and wards were named and graded and the director himself occupied a prominent place in the first-grade quarters.

After thirty years of prospering profession in Yoshiwara the brothel keepers were once more demanded by the government (in 1656) to vacate the quarter and remove the houses elsewhere. The elders of the brothel-keepers pleaded their established right of 44 years and prayed for permission to continue their trade in the same place as before. On the rejection of the petition they appealed for the alternative of a free grant of another site with a sum of money to defray the cost of removal. This was granted with some additional favours. Four months was fixed as the removal time with permission to continue the profession there till the end of the term. But in the second month Yoshiwara was completely gutted by fire. The government taking advantage of the accident hurried the removal forthwith. The new colony which exists up to the present time and in the same name was completed in six months. The fire and the dis-housing of brothels attracted many more visitors and, while the new houses were being built, the brothel business flourished in temporary sheds and hired houses.

The latter Yoshiwara is only at a short distance from its former site and is half as much more in size. The total length of the streets occupy 5004 feet, the width of the road

## *The Present Yoshiwara*

being 60 feet, and the horse path on the average 30. The new quarter in many respects has been an improvement upon the former, and is large enough to maintain 3000 women with professional accommodation.

In the earlier days the houses ranked according to the status or accomplishment of the courtesans they maintained, and the classes and terms of fees were displayed by cyphers on signboards.

After the era known as Kwanswari (1789-1800) four classes of brothels on other grounds sprang into existence. It seems the difference in the style of architecture, the height of the frontal bars and the breadth of latices determined the status of wards or houses in the latter description.

These distinctions were maintained more or less up to the time of the general liberation of prostitutes in 1872. In the re-registration that followed the brothels have been entered simply as shop-houses of large, medium or small size.

Now the leading establishments are fine buildings and are noted as much for the luxurious character of their furniture and appointments as for the beauty of the women who inhabit them. These are naturally visited by a superior class of guests and command good business.

Guests in Yoshiwara must have their appointments fixed through the various introducing houses that exist for the purpose. The latter are also required by regulation to keep a record of the particulars of the guests and collect the bills for the brothels after the event; and on no excuse the rendering of amounts due to the brothels is allowed to fall in arrears. The maids in attendance at each introducing house receive the guests, study their wants, help them in all details in making their choice, and finally leave them at the rooms of the appointed courtesans.

Yoshiwara is run on purely business lines. It is a big market of human wares of the fair sex for hire. It is as well

### *The fair Dealings of Japanese Courtesans*

organised and conducted as any other department of trade, and is duly safeguarded against smuggling and outrages. The houses are owned and kept by both sexes almost in equal proportion. Where the proprietors are men, women are employed as managers. These female managers for the most part are picked from those who ably served their times as courtesans.

In whatever relationship men are associated with Yoshiwara, it is a little world of women, where they form the capital stock, and claim first place in thought and care, at least in the interest of the business heads. They are held in respect by the inmates and visitors alike. The women also are not wanting in their sensibility and care to keep themselves marketable and attractive and return maximum service for value received. Their motto is to please and not cheat, for they know honest and fair dealing brings better custom for themselves and their keepers.

In fact, the ethical code of the Japanese requires a courtesan to regard the man who purchases her for a temporary period, as her lord and husband for that period, and, therefore, to be as dutiful and pleasing to him as she will be to a man with whom she enters into a lifelong marital contract. And it must be said to the credit of the courtesans that most of them are true to this code in letter and spirit. In actual practice, the visit of a man to a courtesan begins with a tea ceremony (as a symbol of marriage celebration) in which the courtesan offers a cup of tea to the man who, after taking a sip or two from the cup, presents the same to the girl.

When the courtesans chose to leave the profession, which they can on satisfying the conditions, they adopt other honourable professions or, when they have made a decent saving, retire as respectable members of society. In many cases they find suitable matches, marry and make dutiful wives and good mothers. Others make themselves useful as cooks, housekeep-

### *The Status of an Ex-Prostitute in Japan*

ers, nurses, or mistresses. In fact an ex-prostitute in Japan is welcome to all privileges that any other society woman is entitled to, and is freely associated with, without the slightest cast of stigma or censure attached to the conduct on either side. This step in the path of humanization of prostitution which civilized Europe and America are beginning to make with caution has been naturally easy for Japan, perhaps because she never regarded prostitution as a social crime or a moral or religious offence in any degree, while she also refrained from extending any moral or religious sanction to it as was the custom in India, Babylon or Greece.

Japanese women as a rule are dutiful and industrious, submissive and kind, and seldom worry about love in the romantic or æsthetic sense of the term, whether in wedlock or outside. They are gay, agreeable, and willing to please and serve. They dress tastefully, entertain themselves, and keep their quarters and surroundings neat, orderly and beautified. Their sense of personal cleanliness and hygiene is high. Gardening, floriculture and decorative art are specialities with the women of Japan. All these characteristics tend to give a distinct feature to the contentment and attractiveness of Yoshiwara.

No orgies or saturnalian customs are observed in Yoshiwara. No public exhibition of any sexual abnormalities are allowed or indulged in. Everything about Yoshiwara is 'decorous' and in fitness with the dignity and tradition of a courtesan'.

Nevertheless Yoshiwara has numerous festivals of her own when the inmates put on their best spirits, dress themselves gaily, make merry, promenade in the streets, and mix with the crowd. Their New-Year, Spring (cherry), Autumn (lantern) and other more recurring temple festivals are typical. Yoshiwara maidens have their own heroines of prostitution, their own stories, their songs, their comic poems and their

### *Professional Unity among Yoshiwarites*

riddles. All their ideas and conceptions are saturated with Yoshiwara life and its prospects. They do in Yoshiwara as Yoshiwarites. They have evolved their own conventions, styles of dress and ways of speech, their superstitions and magic charms. In all these Yoshiwara exerts an influence upon the outside world, though is less penetrable itself to the influences from the outside.

There is a remarkable degree of professional unity and co-operation manifested among the Yoshiwarites. They defend or fight for their cause together. They practise a clever system of intelligence communication among themselves. A cheat or undesirable fellow will be successfully boycotted from all houses in the colony. Such is their moral sense and support of one another.

From ancient times it is rare in Japan that a man will lend his wife to another. Similarly when once a woman is wedded she will rarely go faithless. Exchange or rotation of partners has never been in taste or fashion among the Japanese. There is ample freedom of choice and reversion in society. Marriage and partnership alliances of different forms and durations have been easy to make and to dissolve. In divorce Japan has been leading the civilized world. Hence the tension of life-long incompatibility tended to decrease and happy unions became more and more normal. The problem of double life doesn't arise so much under such conditions, and then there has been the Yoshiwara for those who had the inclination or choice. In any case the average of sexual immorality and unnatural vices has been lower in Japanese society than in those of most other countries.

It is a strict rule enforced in Yoshiwara that those who are connected with the business of brothel-keeping are not allowed to run other business at the same time and vice versa.

While the Yoshiwara system lightens the task of con-

## *The Management of Yoshiwara*

trolling public morals, it also yields a considerable amount of revenue to the government treasury. At any rate it has had government protection all along against outrages and rivalries. A local board from the Yoshiwarites is also formed to cooperate with the government in the legislation and control of Yoshiwara.

At the same time authorities have laid down stringent regulations governing the procurement, engagement, registration and keeping of courtesans, their medical and police inspection, and the registration and general management of brothels. Special medical and clinical wards are maintained in Yoshiwara for the professional section where periodic personal attention for inspection and advice is a compulsory routine. These measures help to insure safe conduct and fair dealing in employment and to promote the general health and love of the institution. Venereal diseases in Yoshiwara are reduced to a minimum which has a welcome value for its associates indirectly.

It seems a few years ago the government was moving the recall of Japanese women practising prostitution in foreign markets abroad.

No accosting or enticing of visitors or attracting them by display or advertisement is allowed or practised in houses of the higher grade in Yoshiwara. In brothels of lower types, however, women are kept on view behind the bars both to attract and facilitate selection by sight. But in leading houses the women, being presupposed as select, remain out of sight, and are chosen through photographs and met by appointment.

Fire disasters in Yoshiwara being of common occurrence, due safeguards and provision for easy escape in the event of need, are enjoined upon the construction and equipment of brothels.

Admission to Yoshiwara is supposed to close at 10 o'clock in the night, when the great gate closes leaving open a low



## *The Paradoxes of Yoshiwara*

narrow passage till 12. At 12 the porter closes the latter with a signal after which no ingress or egress is permitted till the morning.

The seven paradoxes of Yoshiwara are as follow. They are innocent and amusing in their nature.

1. Though the great gate is called the gateway there is no porch within.
2. Though the moat around is called a creek there are no boats visible.
3. Though one of the wards is called corner-ward or street it has no corner.
4. Though the introducing houses are called tea-houses they seldom sell tea.
5. Though the women-servants in the brothels are called young-women most of them are old.
6. Among the men-servants who are called young men are many bald-headed individuals.
7. Although the old women in the brothels are called givers they really give nothing but take all they can get.

Medical inspection is not enforced on the guests in Yoshiwara. Another exclusive privilege they are allowed is that of using sandals inside the brothels.

It is not customary for ladies from outside to visit the inside of the enclosure except on festive occasions and in the company of their men. For any necessary or approved reasons on other occasions they can be admitted on the production of a gate pass. Girls and boys can go in the company of parents during festivals.

Boys of immature age and bonafide students (especially with the marks of their school or college identification) are not to be admitted in Yoshiwara brothels.

The cooking excellence of the Japanese is specialised in the Yoshiwara restaurants. Visitors frequent them for a

### *Statistics of the Yoshiwara*

mere taste of their delicacies. The leading restaurants like Kaneko are princely in their get-up and decoration, and provide fine baths. Many visitors to Yoshiwara go there to bathe and dine with their chosen companions.

The record of inspection in the Yoshiwara medical section for a certain year was as follows :

Total number of inspections	134,602
Number of infected cases	7,506
Proportion „ „ per 100	5.58
Number of guests entertained	1,237,885

Supposing the number of prostitutes in Yoshiwara in the record year was 3,000 and guests were entertained by all of them every night, the average of nightly entertainment is nearly 3 men to 2 women.

Yoshiwara Yukwaku is only the chief or model one among many others of its type found in the different cities and suburbs of Japan, and representing one specialised aspect viz., of organised licensed prostitution proper. The official statistics including other aspects of social life and activities (outside of normal marriage and home) for the same year is reproduced below.

The number of geishas* (adults)	24,261
Do. do. (children)	3,537
Number of women carrying on the profession of geisha and courtesan† combined	513
Waitresses in brothels and tea-houses	34,015
Number of geisha-houses	6,647
Do. restaurants	29,511
Various establishments frequented by geishas	5,650
Inspection offices	364
Number of courtesans	40,208

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\*A geisha is a woman who entertains by singing or dancing or both.

†A courtesan is a licensed prostitute.

### *Number of Courtesans per Brothel*

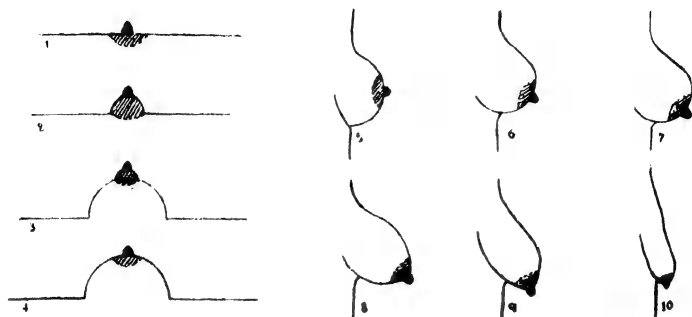
Introducers of courtesans	1,277
Number of prostitute quarters	546
Number of brothels	10,172

According to these figures nearly 4 women to each brothel and 20 brothels to each quarter is the average, while actually many quarters have fewer brothels and women, and several many more of both to their lot. To follow the medical data as given above the number of guests entertained by the licensed courtesans at the regular assignation houses alone in one year in the whole of Japan must figure 22,013,880. This excludes perhaps as many secret favours courted and dispensed in other circles without coming to record. It is presumed that the tendency of control ever since has been in the direction of exclusive specialisation of professions.

A CABINET  
OF  
**UNUSUAL  
ILLUSTRATIONS**  
DEPICTING  
**GENERAL  
SEXUAL CURIOSITIES**  
OR THOSE  
DESCRIBED IN THE TEXT  
OF THIS WORK



# TYPES OF BREASTS AND RACIAL TYPES OF BEAUTY



Development and principal forms of woman's breasts. 1 Puerile breast; 2. Bud; 3 Breast with persistent areolar bud; 4. Mature breast; 5, Cup-shaped; 6. Hemi-spherical; 7. Conical; 8. Half-lemon-shape; 9. Hanging; 10. Saqqino.



Young Tunisian with mature, cup-shaped breasts.



Fais Woman with hemi-spherical breasts.



Breast buds of a Kaffir Girl.



Sicilian girl with hemi-spherical areolae and nipples.



Breasts with persistent areolar bud of a 14-year old Persian Girl.



Mature half-lemon shaped breasts of an African girl.



Young Sicilian Girl with large areolae. (Pigment area around nipples).



Lepcha ( Himalayan region ) woman  
with mature half-lemon shaped breasts.



Young Bhil girl with half-lemon  
shaped breasts.



Woman with opulent half-lemon  
shaped breasts.



Sinhalese woman  
with conical breasts.



Young South Indian girl with  
opulent breasts.





Kaffir girl with prominent nipples.



Young Tunis girl showing breast buds.



Sagging breasts of an old woman.



Hanging breasts of an anaemic girl.



Marked inequany of the two breasts in a woman.



Woman from Tripoli with cup-shaped breasts.



Cup-shaped mature breasts of a young Samoan.



Young African girl with half-lemon shaped breasts.



Negress with conical breasts



Beautiful cup-shaped breasts of an Indian aborigine girl.



Girl with hemi-spherical breasts.



A Belle from South America with raised half-lemon shaped breasts.



Vedda girl from Ceylon with mature conical breasts.



Woman from Africa with raised breasts.



A Belle from Indian-India hill tribes with half-lemon shaped breasts.



Egyptian girl with raised conical breasts.



Magungo (Central Africa)  
maid with conical breasts.



Conical breasts of Campo  
Indian from Peru.



Indian aborigines girl with  
Cup-shaped breasts.



Cup-shaped mature breasts of a Beduin Girl



Indian Girl with opulent breasts and  
Large areolae.



Woman showing highly defined areolar margins.



Girl showing areola (pigmented area round nipple) of the arched type.



Tonga (South Sea Islands) girl with fully developed breasts of the hemispherical type.



Tingian Girl from North Luzon with raised disc-like areola.



Young Indian girl with conical breasts



Jewish girl with cup-shaped breasts



Young Indian girl with opulent breasts and conical nipples





A. young Indian girl with prominent areolae



Young Russian girl with small cup-shaped breasts.



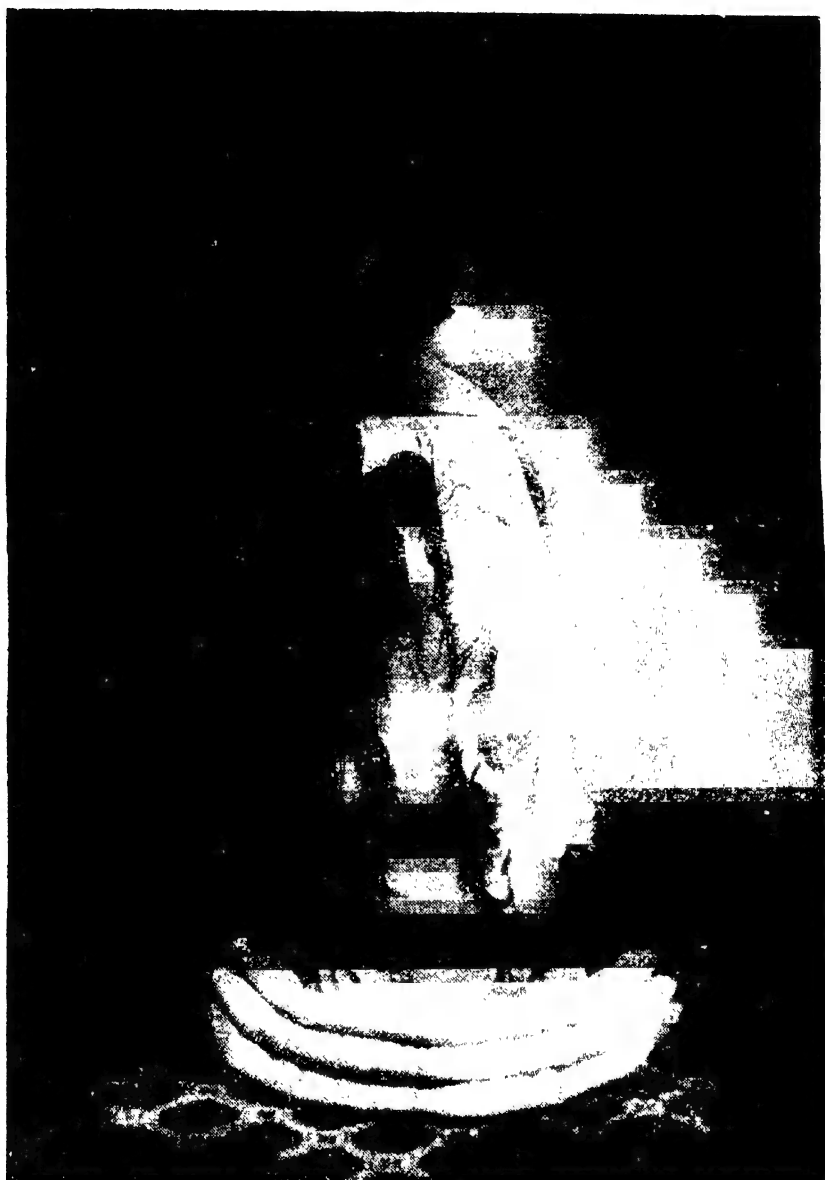
Indian girl with beautiful cup-shaped breasts and tiny nipples.



Irish girl with hemispherical breasts.



Japanese Courtesans Before the Twentieth Century.



A Modern Japanese Courtesan.



Woman from Persia with hemispherical breasts.

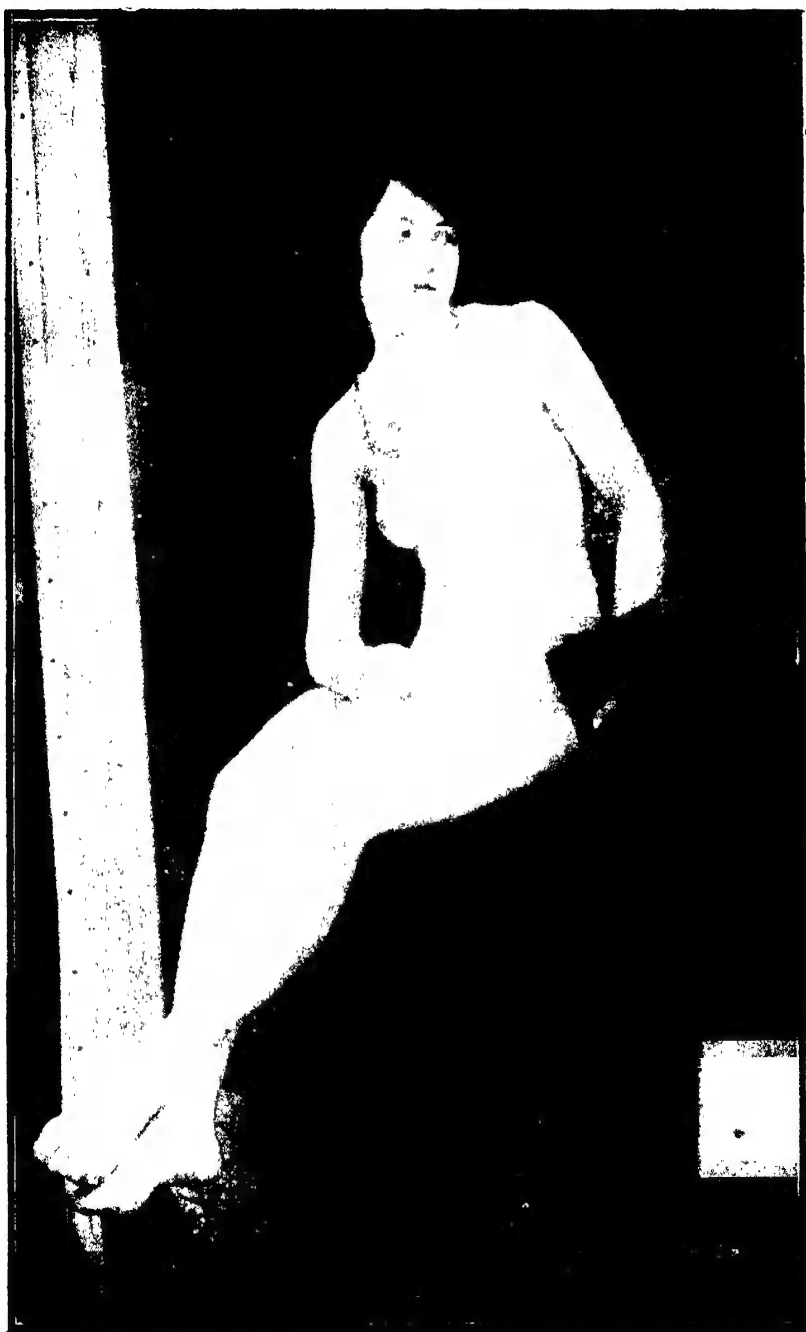


Spanish girl with broad areolar area.





Indian girl with extremely small nipples and  
areolae



French girl with hemispherical breasts



Samoa girl with high head-dress.



Central India girl in customary wedding robes.



Girl from Togoland in bridal costume.



X-ray photograph of the foot of a Chinese girl showing deformation of bones due to tight binding.



Smoking is so prevalent in Java that even a 4-year old nursling carries a cigarette in his mouth.



Rape of a woman by a gorilla ( from a sculpture by Fremiet. )



Australian aborigines in the act of knocking out an incisor tooth of a young girl. This is a puberty rite among these people.



Duel with sticks between Australian women to settle dispute over a lover.



Menstruation from the breast.



Supernumerary breasts.



Kaffir girl with half-lemon shaped breasts



A woman growing a beard



A Narua woman. Among these people the women are fattened to enhance sexual attractiveness



Extrauterine pregnancy with protrusion of fetal arm.



The stone-child which was carried by the mother for nine years previous to its removal by surgery. Hardening is due to the deposition of calcium on the dead embryo.



Woman with arched sacral region.



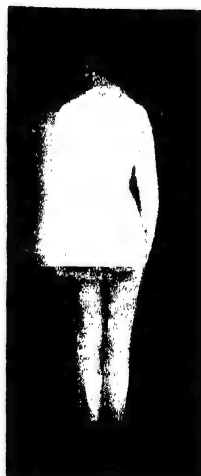
Rear view of Spanish woman showing greater width of hips than of shoulders



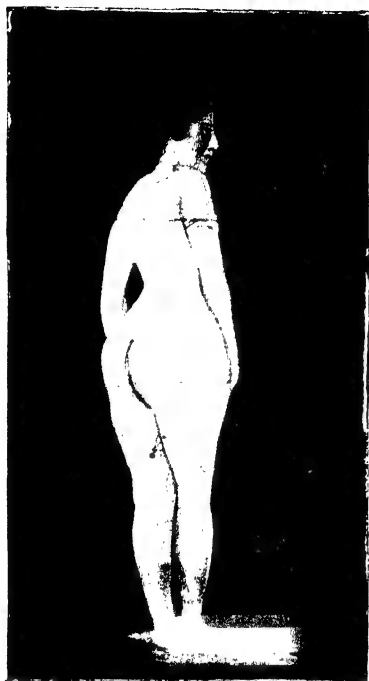
Javanese girl with hip dimples.



Hottentot girl with thick pad of fat in the region of the upper thigh.



Woman with greater development of buttocks than of shoulders.



Woman with abnormally large buttocks.



Mulatto girl with level region.



Woman with well-arched sacral region.



The beginning of excessive fatty development in a young negro.





th Indian woman with luxuriant hair, a com  
mon secondary sexual characteristic.



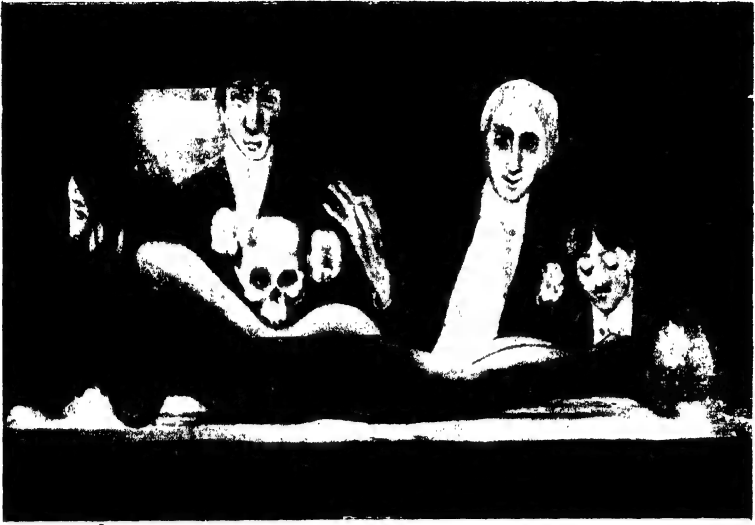
Child suckling at extra breast on mother's  
thigh.



Spokzi woman with amputated breasts.



A Japanese belle with lips heavily  
painted.



A secret society of Paris conducting Black Mass.



Kaffir girl with half-lemon shaped breasts reaching great fulness.



Guiana Indian women enlarge their calves through binding.



The way of suckling the papoose among Chippeway Indians.



Adorning a Zulu bride



Bending of the elbow joint, common among Samoan Women, due to their sitting on the ground in this position for long periods.



"Nougi" or rubbing of noses is the usual form of greeting among the Maories (of New Zealand).



Bogobo women of Mindanao island have their teeth filed to points and blackened.



Abdominal massage to aid delivery of a Japanese woman.



A young village girl from Malabar in loin cloth. This was the only dress worn there by females till comparatively recent times.



Unusually long hair braids of Ovambo (Africa) women.



A Liron woman with heavy ear ornaments which elongate the earlobes tremendously.



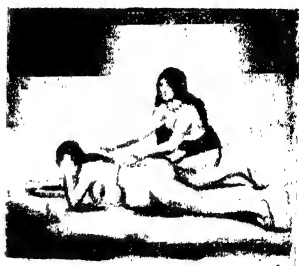
Adornment of a New Guinea girl after rites of puberty



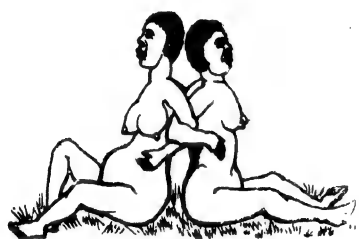
Hawaiian girl with long wavy hair.



African woman in position to give birth



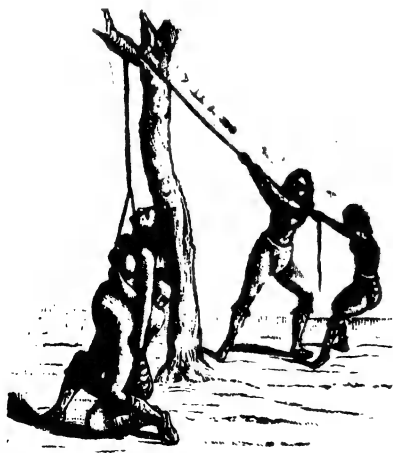
The Creek Indian lies on her belly to give birth.



In certain parts of Africa, a friend helps the pregnant woman in this manner in expelling the child.



A Bongo negress effects quick delivery of her child in this manner.



Curious midwifery in Annam.



Persian woman in position to give birth.



Midwifery as practised in white Nile Region.



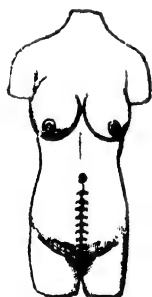
Caesarian section on a living woman  
in the 17th century.



Special baskets used for receiving the  
afterbirth in Yugoslavia.



Device to hold her abdo-  
men used by the Italian  
Dorothea who gave birth  
to nine children at a time.



The stitched ab-  
domen after caesa-  
rian section (17th  
century).



Birth chairs used in Germany in the Middle Ag



Japanese midwifery as practised before the present century.



In certain parts of Indo-china, this method is adopted to help the expulsion of the child.



A scene from Japanese midwifery as practised before the 20th century.



Position assumed by a woman in labour in Mexico.



In Cyprus, a woman in labour reclines on a chair with two attendants.



In Algeria, a pregnant woman stands with a friend applying pressure to her abdomen with her head.



Abyssinian Matron with hypertrophied, sagging breasts



Javanese girl with hemispheric



Kaffir woman from Natal with large, pendulous breasts



The breasts in a North Australian woman



Aborigine woman from central India with large and deeply-pigmented areolae





Hindu woman of South India with first joint of small and ring fingers amputated. She has made an offering of this part of her body to the goddess for the sake of fertility.



Old man suckling at the breast of a young girl as a means of rejuvenation. This was a common practice in China up to the last century.



Twins with joined hips.



Formosa girl wearing a large earpeg. This is a common practice among these women.



Male Chinese suckling infants.



Two Hottentot women with steatopygy (excessive fatty development of buttocks).



Offering of breast milk by a Japanese mother for quate supply of milk during lactation period.



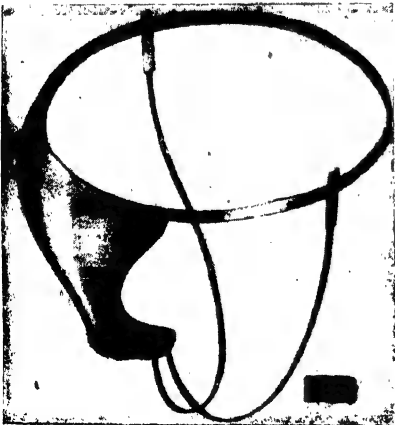
Hottentot woman with marked steatopygy.



Window of Dumblane Abbey, England, which is evidently a representation of external female genitals.



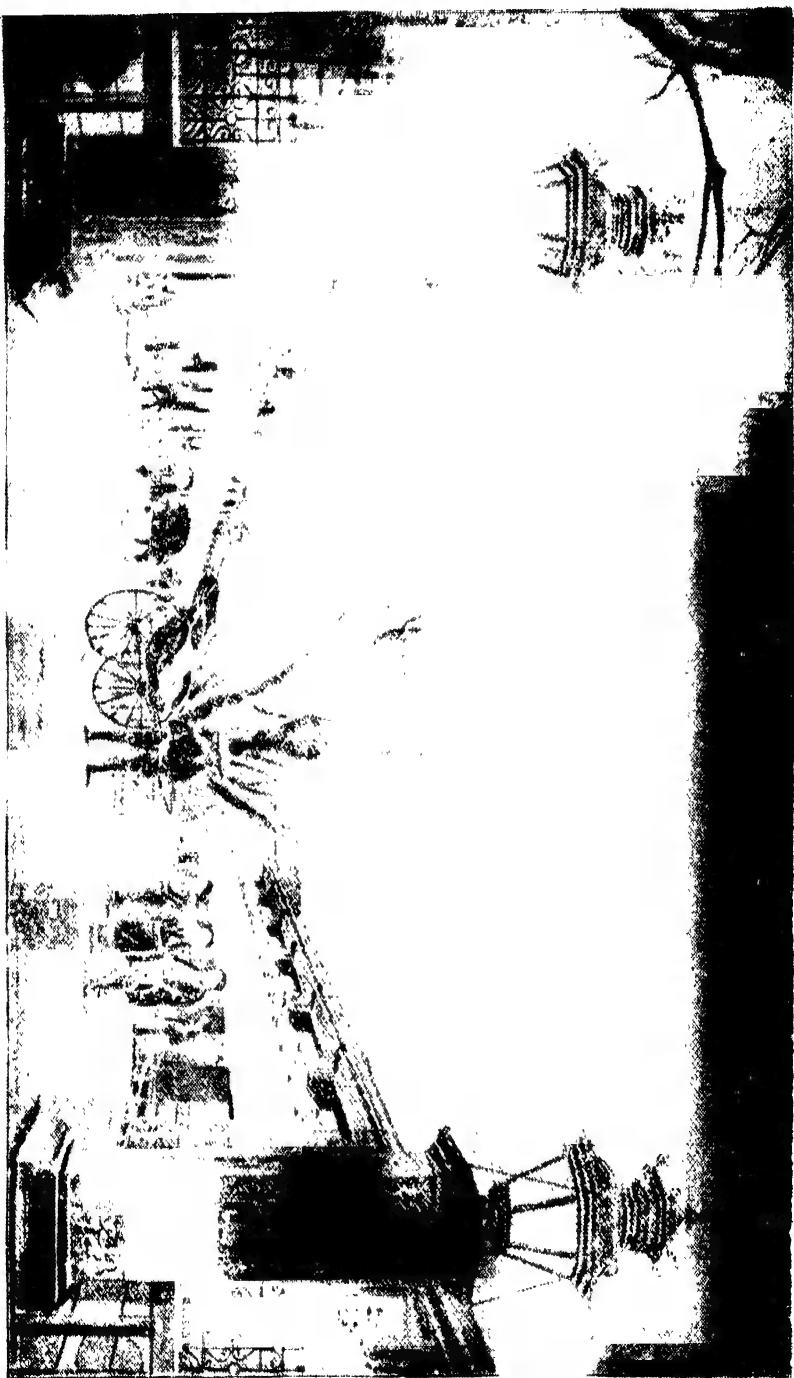
Painted door in Dutch New Guinea depicting position of foetus in mother's body



Nocturnal bandage for girls to prevent self-pollution.



A woman growing a beard due to hormone disturbance



Entrance Gate of Yoshiwara (Tokio).



A Busy Street in Yoshiwara (Tokio).



A woman of Koizebue Strait with pearl lip ornament to enhance her sexual beauty.



Araucanian women do not hate to suckle their babies in public.



Indian women in Arizona have their face painted in a specific style to signify the clan to which they belong.



Side view of a Loango woman with breasts tightly bound to make them pendulous.



Mrs. Taylor of U. S. A. who grew full-sized beard in her old age due to endocrine unbalance.



By tight binding with string the Loango women make their breasts pendulous in order that they may be sexually attractive to their men.



Breasts in a matron of Ecuador



Breasts in a girl belonging to a primitive tribe in Melanesia



Breasts in a Mecklenburg



In Japanese women, very large upper incisors is a common secondary sexual characteristic.



Front and rear view of tattooed  
Nukaman women.



The genital ornaments of  
South Sea Islanders.



Front view of tattooed  
Eastern island girl.



Rear view of tattooed  
Eastern Island girl.



Sexual tattooing on arm of a  
British soldier. This kind of  
tattooing is very popular in  
the Army and is often of a  
very obscene nature.

P. JUNG





Tattooing in an Australian woman.



Bush woman suckling her child by turning her pendulous breast over her shoulder.



Tattooing is practised in certain parts of South America.



X-ray photograph of the deformed foot of a Chinese girl wearing iron shoes.



A Philippine woman smoking a cigar even when suckling her child.



The dress in which Bechuanaland girls appear after first menstruation. It shows they are ready for

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